Unity

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Unity in Christ
by Charles Fillmore

Your Plan of Life
by Richard Lynch

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

APRIL 20 to MAY 19

†

Healing

Jehovah God restores me to health and wholeness.

AT NINE P. M. EACH DAY, CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

Jehovah-jireh is my supply and support, and I have plenty.

AT TWELVE NOON EACH DAY, REPEAT, FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY THIS PROSPERITY THOUGHT.

For further explanation of these thoughts turn to page 68

UNITY

DEVOTED TO CHRISTIAN HEALING

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UNITY IN CHRIST

I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

BY CHARLES FILLMORE

TO UNDERSTAND unity in Christ requires a dual explanation of our relation to that perfect of God called Christ. Christ is God's expressed idea of man, the only begotten Son of the Father. All men have within them this perfect seed idea of man, planted in the mind by infinite Spirit, and the one and only model upon which man can perfect his character. One man, Jesus of Nazareth, is recognized as the only man of human character who fully developed this perfect man, hence He is called Jesus the Christ.

We all possess the Christ identity in some degree of development because without it we cannot have even a semblance of humanity, but it has become obscure as the guiding light in our progress, and an ignorant adverse state of man called personality has been formed. This personal man has been for ages and æons separated from his Christ or higher self, and its very existence has become a mystery, "the mystery which hath been hid for ages and generations . . . which is Christ in you, the hope of glory."

Everything we claim as ours in our limited conception of ourselves was derived from the original Father-Mind and is sustained by that Mind regardless of our concepts of independence, i. e., personality. Personality of this kind was illustrated by Jesus in the parable of the prodigal son, who took his inheritance and went into a

far country. The "far country" represents the complete sense of separation from the Father-Mind by the personal man. The determination by the son to return to the Father is an imaginary picture of man's awakening to the fact that he is existing upon the husks of creation and getting very little sustenance out of them. When the prodigal turns his face, his attention, toward the Father and begins to think of himself as a son of God, he takes the first step toward unity in Christ. This unity must be consummated in a complete surrender of the personality to the Christ; hence a complete unity with the Father through His only begotten Son, ideal man. The dissolution of personality and unity in Christ was symbolized by the crucifixion of Jesus: the surrender of the personal life in order that the divine life might be realized as all and in all.

This unity in Christ takes place in man's consciousness, regardless of his environment, and makes him a "new creature" in Christ Jesus.

Then begins in man a new state of mind; a dissolution of old thoughts, old plans, and old ambitions, and a reconstruction of the whole character. The full scope of this reconstruction of human character no one can foresee or imagine, because no two persons are alike.

★ ★ In II Corinthians 5:19 Paul says that God in Christ is reconciling the world unto Himself. Here we see that the omnipresence and omnipotence of God is sustained in all that takes place. It is God in Christ who does the work. It is as if Paul said, "Christ is the mask that God wears in developing the real character of man." Jesus identified His spiritual nature as God: "I and the Father are one."

The question is often asked, If Jesus was God, why did He pray to the Father for certain things? Was He not praying to Himself?

The answer is that Jesus was developing, as we are, from the human to the divine consciousness. He was tempted in all points as we are, according to Paul. Part of the time he was conscious of the higher self or Christ mind and that mind talked through Him and usurped His identity as Jesus. Again, He slipped back into His human character and assumed His natural self. One who has developed spiritual discernment can tell when Jesus talked as the Son of God and when He spoke as the Son of man. When He was sad, condemnatory, filled with righteous indignation, or groaning in agony, we should know that He was acting as His Jesus or human self. He became overzealous when He drove the money-changers out of the Temple with a corded whip. His disciples remembered that it was written in Psalms 69:9: "Zeal for thy house shall eat me up." The zeal here referred to has been construed as zeal for the house or Temple in Jerusalem. But Jesus said that His body was the temple of God; hence we see that excessive zeal to purify the body consumes or eats up the God substance in the body. When at the tomb of Lazarus Jesus groaned and wept, it was in human sympathy; but when He rose in His spiritual might and commanded in a loud voice, "Lazarus, come forth," it was the Christ of God speaking.

When on the cross we hear the agonizing cry "My God, my God, why hast thou forsaken me?" we may know that it was the last appeal of mortality to its personal God—and there was no answer. To the natural man unity in Christ is a tragedy; to the spiritual man it is a great victory.

★ ★ ALL WHO are following Jesus in the regeneration are giving up some of the claims of mortality every day; with Paul they can say, "I die daily." However, none of them has yet attained the complete surrender of Jesus in which the personality is fully absorbed by the Christ

or God self. Even Paul, who saw clearly the law of complete surrender, clung to the body consciousness until it swamped him with its negations and its concessions under the name of sin. We often wonder why the saints, the supposedly perfect in the sight of God, went the way of the flesh, right in the face of the promise of Jesus that those who kept His word should never see death.

The answer is that their own words condemned them. Read the 7th chapter of Romans and see how Paul affirms the power of sin over man. He writes, "I was alive apart from the law once: but when the commandment came, sin revived, and I died; and the commandment, which *was* unto life, this I found *to be* unto death: for sin, finding occasion, through the commandment beguiled me, and through it slew me. . . . For we know that the law is spiritual: but I am carnal, sold under sin. . . . For I know that in me, that is, in my flesh, dwelleth no good thing . . . For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord."

Jesus said, "By thy words shalt thou be justified, and by thy words thou shalt be condemned." He taught over and over again the power of words. He said that we should be held accountable for even our idle words. Every word of man counts for or against him, and we all know how the consciousness of Spirit gives added power to our words. Paul seems to have had almost no understanding of the power of his words. He saw good on one side and evil on the other; but to him evil was master instead of the good; so he affirms with his words of conviction: "For we know that the law is spiritual: but I am carnal, sold under sin."

Here is an allegiance that gives the adverse or carnal mind supreme power—a complete surrender of the man who determines the issues of life—"I am carnal, sold under sin."

★ ★ WHEN MAN abandons himself to the mastery of sin he is on dangerous ground so far as the mastery of Christ is concerned. In Paul's case we can see that he had a mind divided between Christ and the satanic or carnal mind, and his repeated admissions of the power of negative conditions must necessarily have brought them upon him. Notwithstanding his proclamation that there is now no condemnation in Christ, he condemned his body to death when he said, "For I know that in me, that is, in my flesh, dwelleth no good thing."

In the first place this is not a statement of Truth. The flesh is animated with life, and the one and only life is God life; hence at least the life in the body is good. Again the flesh is a manifestation of substance, and the only substance in existence is God substance; hence the body substance, regardless of its appearance, must in its essence be divine substance. This argument of the essential perfection of the flesh holds good of all the elements that compose the body: they are not only good but divinely immortal.

The proof of the immortality of the flesh is attested by the discoveries of physical scientists, that the cells of the body, separated from the directive ego, live on and on, apparently forever.

The conclusion is that the flesh is contaminated by its directive mind, and that the ego that says "I am" is responsible for all the ills that have been visited upon the body. How true it is, as stated in Proverbs 18:21,

"Death and life are in the power of the tongue;
And they that love it shall eat the fruit thereof."

It was the tongue of the serpent that advised Eve

to eat the fruit that destroyed the flesh, she passed the word with the fruit on the Adam, and through Adam we all have talked and eaten until even the saints of Scripture have accepted death of the body as part of life and, according to our Bible, as sanctioned by God.

★ ★ IN PSALMS 116:15 it is written:

"Precious in the sight of Jehovah
Is the death of his saints."

However we should not accept as truth and without investigation all that is written in the Bible. The Bible is man's testimony of truth, and that testimony has often been twisted to sustain untruths. For example, the text just quoted from Psalms is translated in Isaac Leeser's Bible thus:

"Grievous in the eyes of the LORD is the death of his pious ones."

God does not sanction or approve of death, because it came into the world as the result of sin, a man-invented condition. Jesus Christ overcame sin and its results in the body, and those who follow Him are expected to do the same.

So we find that unity in Christ involves far more than keeping the moral law. Observing the moral law is the beginning but not the end of the unity taught and demonstrated by Jesus. We begin by being good as men and end by being good as gods.

Keeping the Ten Commandments prepares man for the great sacrifice of the self, but no man can know the glories and the riches of the kingdom of God so long as he clings to personality and its possessions. Jesus taught this in the story of the rich young man who had kept all the commandments from his youth up but was not realizing eternal life. Jesus commanded him and said,

"One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure

in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions. . . . But Jesus . . . saith unto them, Children, how hard it is for them that trust in riches to enter into the kingdom of God!"

★ ★ THE TALMUD records the story of a man who at the market bought a donkey and saddlebags. On reaching home his servant found in the pockets of the saddle bag a wallet containing many valuable jewels, upon which he hastened to his master, saying, "Master, we are rich, we are rich," exhibiting the jewels. But the master said, "No, we bought only the donkey and the saddle bags, not the jewels. We must return them to the owner"; which they did. For many centuries this has been an illustration of innate honesty and has been an example used by religious teachers, with the suggestion that the people of ancient times were more honest than they are today.

However, an incident recently occurred in Kansas City which was reported in one of our leading papers, and which is almost identical in its salient features with that recorded in the Talmud. A poor woman bought a motorcar and agreed to pay the dealer three hundred dollars for it in monthly installments. On reaching home, she examined the pockets in the car and found a billfold containing eight hundred dollars, which she promptly took to the salesman. He told her that so far as he knew the money was hers. She said, "No, I merely bought the car and was not expecting to find any money in it." She and the salesman made another search of the car and found an additional two hundred dollars, making a total of one thousand dollars, all of which she insisted on turning over to the motorcar dealer, who testified that she was still paying for the car in monthly installments. So we conclude that honesty in man and in woman is just as much in evidence today as it was in ages past.

These instances of man's innate honesty show that there is in every one of us certain universal traits that denote the existence of a whole man of like characteristics. It is claimed by the majority of intellectualists that man develops spiritual faculties through education and the demands of the environment, but history proves that in every race and in every age are found these evidences of a hidden mind in man that innately prompts him to righteousness.

In all cases where the rule of action is in doubt we can prove to ourselves that there is an inner guide that is always right. Practice getting still mentally; then listen or expect an inner urge to action. In this way you will gradually become acquainted with the Christ mind that has existed within you from the beginning.

When you have practiced listening to the Christ mind and doing the things that it points out, you will develop a spiritual consciousness that will prove to you that Christ is a living reality and that you have achieved unity or at-one-ment with Him, and through Him, with the Father.

HEALING THOUGHT

Jehovah-shalom gives me peace of mind, and I am harmonized and healed.

PROSPERITY THOUGHT

The peaceful presence of Jehovah-shalom relieves me from financial anxiety, and Jehovah-jireh fills the coffers of my mind and affairs.

USE FROM MARCH 20 TO APRIL 19

YOUR PLAN OF LIFE

Nothing is standing still. Life is everywhere moving forward and onward . . . To set his own house in order should be the wish of every man, the duty of every citizen . . . Each one may perceive the truth of the God idea and plan his life after the finished model.

BY RICHARD LYNCH

IN THIS AGE of science we can scarcely keep up with all the new ideas that crowd upon us so rapidly that one seems to "tread upon another's heel, so fast they follow." To make room for them we are compelled to discard many outworn traditions and beliefs that have filled our mind and, now that they have become crystallized, are hampering our progress. It is an era of change, a time for new plans based on recent discoveries and constructed in accordance with modern methods. Nothing is standing still. Life is everywhere moving forward and onward. New ideas demand new courses of action.

There is always allurement in that which is new. It contains a thrill of expectation, of surprise, of hope, and of opportunity. How a new birth awes us with its possibilities! New surroundings intrigue us with their mysteries. New York attracts us by its novelty. A new beginning frees us from old conditions. A new plan refreshes us, with its release from staleness and humdrum monotony.

Since Russia inaugurated its five-year plan, the making of plans seems to have touched every group, every town, city, State, and nation with its contagion of en-

thusiasm. Some plans have proved helpful, others have failed. But all have been efforts toward greater accomplishment, in that they have transformed aimless drifting into active, decisive endeavor.

It is not my purpose to comment on the efficiency of any specific plan, either national or international. The important point is that a plan is an incentive toward a definite result, but it is of course useless unless it is backed up by earnest, wholehearted action. Its working out indicates progress. It is not so much the plan that counts as that there is a plan.

★ ★ IT IS AMAZING in how haphazard a fashion most individuals live, with no plan to reach a cherished goal or a definite ideal. With most men life is just a monotonous round of aimless effort for the purpose of existing because they happen to be here. They are satisfied to drift about, at the mercy of every outside condition, and trust to luck or fate to deal kindly with them. An eminent business psychologist has reached the conclusion that only about two per cent of the people in the world have any sort of objective. Without an objective there can be no plan for its attainment.

Many people have become tired and sad; like La Farge's "Laughing Boy," they hammer away at life as he hammered away at his sheet of silver. They cannot stop hammering; each day is another stroke; yet in the end life will prove just a flattened piece of metal, because they do not know their design. The architect studies his blueprint; sculptor and painter find their patterns in the models before them. The captain of a ship has a goal and a planned route for reaching it. The weaver has a set design, the printer a form, the author and composer, ideas for developing their themes. But the most important thing—life itself—is often an aimless affair.

We must have an objective and a foundation upon

which to build it. The shifting sands of human belief and opinion will not support solid structures. One who is constantly changing his design must always be altering his working plan. It is thus the indecisive mind wastes time and energy in returning again and again to its starting point in order to begin all over once more.

★ ★ THE WORLD has advanced in two thousand years. Its ideas have multiplied and its methods of reasoning have changed. But the ancient Greek philosophy contains a germ of modern thought. Plato's longing for an ideal republic brings us the realization that people were in many ways much the same then as now. An interval of a thousand years separates ancient and modern philosophy, yet we are often surprised to feel that this teaching of the past still has a meaning for us.

"In heaven there is a pattern which he who chooses may behold and, beholding, set his own house in order," Plato wrote. Many years before any great nations attempted to plan industry, peace, and prosperity, he offered the only real solution to all such problems. To set his own house in order should be the wish of every man, the duty of every citizen. Its performance would nullify all need for national discipline and restoration.

How are we to find this design that Plato wrote about? This pattern that all may behold and use? Jesus taught the answer centuries later, by locating it in the universal Mind. He brought the wealth of His illustration to bear upon His explanation, but few understood His meaning. Weary as the world was even then of its old methods, the Master's new plan of life neither revolutionized nor changed them for those who failed to comprehend His meaning.

★ ★ THE HEAVENLY pattern is still a bewildering idea to many. Most of us want life to be worth while. Nearly

everybody wants to know more about life and to possess it more abundantly. But comparatively few realize the necessity of a clearly drawn, definite plan. They have never considered what a tremendous force it exerts. The force of a settled purpose pushes difficulties aside, ignores opposition, and accomplishes the seeming impossible.

A modern world cannot or will not reconcile an ideal with practical, everyday life. It does not choose to behold a heavenly pattern and set life in order according to a divine plan. The general opinion prevails that although the kingdom of heaven may be a reality, it has nothing to do with setting troublesome affairs in order. So man continues to behold the distorted, imperfect patterns of adversity and chaos. He sees misery, disease, and death, and in his subconscious mind these register as his plan of existence. It is small wonder that he grows bewildered and unhappy, or is sick, poor, and without employment. He is certain to manifest something of this sort in his life unless he has worked out a practical philosophy and is ready to stand by its principles.

★ ★ "IN HEAVEN there is a pattern." It is an orderly design, planned by the universal intelligence. It is a perfect ideal, yet practical, usable, and workable. We may use it whenever we choose to behold it. We are beginning to realize that heaven is not a place we must die to reach, as we have been so thoroughly taught in the past. We are learning to regard Jesus not only as a great idealist but as a practical worker as well. His kingdom of heaven was not the intangible vision of a dreamer but something very real. It was not a place, but a state of mind. How else could it be located "within"?

As we understand the practical idealism of the Master's teaching, we come to know that He spoke of the kingdom as an actual entity. He realized how hard it was for His friends to comprehend this. He could not

explain to them what it was, and their minds could not grasp His meaning when He tried to tell them where it was. He could only symbolize it for them. He described it as like unto a mustard seed which grows and enlarges when it is planted and encouraged. Again, He told them it was like a bit of yeast that leavens all that it touches; or like a priceless jewel, or intangible like the breath of the wind.

The world is wiser today than it was in the time of the Nazarene. Although we cannot define electricity, we have learned how to use it. We may not understand how atoms are weighed and molecules measured, or what relativity means to Professor Einstein, but we have learned not only that we must not sneer at truth, but that we can employ it in our practical daily living. In groping for truth we have recollected that Jesus had a great deal to say about a kingdom of heaven and its location. In the blaze of light shed abroad by science new meanings have been read into the words of the Master and an entirely new vision of heaven has arisen.

The kingdom of heaven remains nothing to be observed, nothing we can point out as "here" or "there," but we are learning to look "within" for the realm of divinity and in the kingdom of mind to contact the infinite intelligence that is God. In this intelligence is the pattern Plato wrote about, the divine design, the orderly plan to which we must conform before our life can be harmonized and set in order.

★ ★ WHY DO tormenting conditions surround us and irritating persons disturb us? How do we account for the sickness and trouble that remain in the world to sadden us? The answer has been with us very long, and we have not yet understood that God's plan includes none of these. Jesus would have marveled at our crime, poverty, and disease. He would have expected us to have

a broader vision in the light of our increased knowledge and manifestation of Truth. He would have been astonished to find that the intelligence that performs modern miracles is not universally associated with the one Intelligence. His vision of the heavenly pattern was so clear that He could even set the lives of others in order, because He could see so far above and beyond their human, material beliefs.

Jesus' kingdom was both a universal reality and an individual awareness. In its first or objective sense it was "the fulness . . . that filleth all in all." Imperfection in the kingdom is impossible, because it is the realm of absolute Truth. The divine design exists there, the real of everything. It is the heavenly pattern, God's idea of creation. Man can neither locate nor measure it in human terms. It is a kingdom of Spirit and must be spiritually discerned.

Subjectively, the kingdom is that part of infinite Mind which man has perceived and made a part of his individual consciousness. It is his inner realization of the heavenly pattern to which he must conform. It is the point of view from which he may see his life as God sees it and, in seeing, plan all things new.

★ ★ "SEE . . . THAT thou make all things according to the pattern that was showed thee in the mount" was the instruction given for the building of the tabernacle. It was erected as planned, to the minutest detail. It served its purpose in the advancement of men. In the course of time conditions changed, civilization progressed, and we find Paul urging new plans upon the people. These plans contained new ideas, based upon the more excellent pattern that the Great Teacher had exemplified.

Paul believed in leaving old things and old ways behind him, in making new plans and in pressing forward toward better goals. In many ways he understood the

"kingdom" of the Christ interpretation. He endeavored to leave the old doctrine of first principles and press on toward the perfection that could be found in newness of spirit as opposed to oldness of letter.

The universe is progressing in its journey toward the goal of perfection set for it by the creative Force. Gradually the revelation of the divine plan is unfolded. The ability to perfect that plan lies in the consciousness of man. Within him is the kingdom of harmonious being, where he may behold the heavenly pattern by which he must set his life in order.

The divine design has always been perfect. It grows in magnitude, not in perfection, as era succeeds era. With the enlargement of the design its individual parts require rearrangement, in order that the pattern may be kept intact through correspondence and co-ordination. Each person may fit himself into the golden glory of the kingdom of heaven which is now "at hand" if he will but make the necessary spiritual adjustment.

To do this he must put aside the image of the earthy that he has borne and substitute the image of the heavenly, conforming himself to the true and perfect pattern. It

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Grace and truth came through Jesus Christ.—JOHN

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exists at the inmost center of every one of us as a spiritual norm, the nucleus of an eternal development, waiting to be recognized and nourished in accordance with the law of growth.

Each one may find God's purpose in himself and trace the process of infinite intelligence upward through ages of creative evolutionary activity. Each one may perceive the truth of the God idea and plan his life after the finished model, the perfect idea that the Creator has given him and that is his individual contribution toward the kingdom of heaven on earth.

OBEDIENCE

We are training the child not primarily to obey us but to obey the divine law . . . The child must learn to obey; indeed we all must. It is the first law of life . . . If you wish to keep the respect of the adolescent child, show him that you have an open mind on all matters concerned with his welfare.

BY ZELIA M. WALTERS

EARLY IN the parents' litany for the child comes the supplication for obedience. We might imagine a great chorus of parents raising the prayer "O Cod, make my child obedient!" because we have a confused idea that this would solve all problems. It would not. God will not make the child obedient, and we cannot unless we learn to define obedience in the light of Truth and make definite plans for teaching it—not enforcing it.

Having thus in one paragraph discarded many of the age-old notions of obedience, let us see if we can come with a fresh mind to the consideration of this important home problem.

What is ideal obedience? It does not consist in bending to the will of another, whether parent, teacher, or official. It consists in obeying one's own inner light of Truth. That inner light will usually direct us to obey those in places of authority, our parents when we are in the home, our teachers in school, and later those who administer the community's laws. I say "usually," but not al-

ways. History is filled with the tales of heroes whose inner light directed them not to obey the civil law. Since we obey an inner direction, the way you obey God may be different from mine. You may be called to follow a different path, to perform a different task. But whatever our obedience, whatever our way or task, we shall all be honorable, brave, kind, courteous, considerate of the rights of others, because this is part of universal law.

★ ★ BUT AS FOR the child in the home, do we start out with any such lofty aim as this? We do indeed. We are training the child to obey his inner direction, not primarily to obey us. There will be a period during his childhood when he must obey us, because we stand in the place of God to him. But we keep training him toward graduation from that place.

As a matter of fact we have been led to question many old dogmas. We look at the beliefs handed down to us from the fathers and apply to them the touchstone of Truth, and some of them we find not worthy of the loyalty they demand. The revived spirit among us is the knowledge that we are children of God, heirs to divine riches. We will no longer call ourselves miserable sinners or worms of the dust. To do so would be a reproach to the Father who has claimed us as His offspring through Jesus Christ. We now know that we have within us the seed of the divine.

To be sure, the church (the whole body of Christians) has always made a lukewarm affirmation of this truth. But it made no difference in the lives of thousands who kept murmuring the words "Now are we children of God, and it is not yet made manifest what we shall be." But a good many people are now acting as if they believe it. And that does make a difference. When we come to believe actively that every soul has a spark of the divine in it, it makes us behave differently toward our children. We no

longer feel that we own them, that we want to make of them small replicas of ourselves. No, we do not own them. God does. He has trusted them to us during their dependent years that we may help prepare them for their high estate. We do not want to make them like ourselves. Who knows? They may have within them possibilities far greater than any we have realized in our own life. Let us be careful lest we clip the wings that might lift them in glorious flight.

★ ★ WHAT IS our training in obedience in the home for? It is all directed toward self-reliance. We are training the child not primarily to obey us but to obey the divine law written in the universe. In other words, while we are training the small child to obey us, our ultimate purpose is to prepare him for a time when he need not obey us, when he will not lean upon us, nor look to us for decisions.

Now, if any one imbued with old notions of obedience has read this far, perhaps with disquietude, I hasten to say that I believe in obedience. I am not urging you to leave the child to his own devices. The child must learn to obey; indeed we all must. It is the first law of life. Without it we perish. Young or old, the oftener we cut across the laws of the universe the more we throw our life into discord and frustration. It is no accident that the Scriptural allegory shows the first man and woman getting into trouble because of disobedience. The story sets forth a great truth. Our troubles do come from disobedience. In body, in affairs, in spirit we suffer because we do not keep the law. The lawless child is a menace to himself and to society. Books are written to warn us that our young people are running into disaster. The ranks of the enemies of society are recruited from our youth. Youth is going astray when it does not obey the divine law. Very often it does not know there is a divine law or else does not

know where to find it and observe it. We have not taught youth this kind of obedience.

★ ★ THE SMALL child must obey his father and mother. They are in the place of God to him. To them he looks for food for the body and love that feeds the soul. He runs to them in danger and they save him. They comfort him in pain or sorrow, they grant his good wishes to give him happiness. He must obey them as we older children obey our Father-God—unquestioningly, instantly, wholeheartedly. Whining, unwilling obedience is no obedience at all, and no enlightened parent ought to tolerate it.

The small child's prompt obedience is the result of training from the time he opens his eyes. In the ideal home he does not know there is such a thing as not obeying his parents. He has not been allowed to get away with disobedience once. In infancy he obeys the law of regularity as regards food, sleep, and play. As he begins to run about he obeys the gentle guiding voice of his mother. If sometime he is minded not to obey, he finds that the parental law is there, still tender and kind but strong and not to be broken.

But let the parent who is going to expect that kind of obedience from a little child carefully examine himself. Is he fit to guide the child, to be to him the pattern of God's law through the years when he is too young and helpless to guide himself? Has the parent learned obedience to the high and inexorable laws that govern his own being? Perhaps you remember that the Christian Scriptures direct children to obey their parents "in the Lord." If the parents are not "in the Lord" obedience may become a different problem.

★ ★ AS THE child grows older he graduates little by little from the minute obedience of his infancy. The parent begins to leave decisions and choices to the child.

The parent is still there to suggest a choice if it becomes necessary and to save from the disaster that a foolish decision might cause. But always the wise parent is educating the child toward more and more independence and self-reliance. In effect, by precept and example the parent is always bidding the child listen to the inner voice of wisdom and to make his own decisions.

"What shall I do about going to that party, Mother?" asks the high-school girl. They both know what kind of party it will be.

"Well, what do you think about it, my dear? If you had a daughter in school, working for the much-prized honor of that scholarship, would you want her to go to this party?"

"You're smart, Mother. You know it wouldn't be good for me, but you're making me decide. Well I won't go. I do want that scholarship, and I probably wouldn't feel like working for the next week. Besides, after the way you've brought me up I feel sort of degraded being with a crowd that does certain things."

Do not allow the child to lean on the parent for every small decision, after he is old enough to reason and choose. To allow it fosters weakness and indecision. We want the child to gain strength.

"But suppose he makes mistakes," says the too-anxious mother.

Probably he will make mistakes. But is it not better for him to make small mistakes in the home while his parents are still at hand to help him, than to send him unprepared out into the world, where he may make big mistakes and have to bear the full penalties?

★ ★ So let the growing child choose and decide; yes, and experiment. If a child thinks a parental command is unjust let the child present his side of the argument.

"Allow a child to argue with his parents!" cries the old-fashioned disciplinarian with uplifted hands.

Just why have parents always been so much afraid of an argument? Is it because we have felt our assumptions of wisdom and authority to be so insecure that they would not bear examination by the sharp eyes of youth? Certainly, let the adolescent child argue his point so long as the discussion is conducted on both sides with courtesy, good temper, and a show of reason. Let the child tell why he thinks he should not be required to follow the course you have prescribed. You may be able to convince him of the soundness of your grounds. After all he is a reasoning creature, and if you do not foolishly arouse his antagonism he will weigh what you have to say. On some occasions it is the child that convinces the parent. If he does convince you, capitulate gracefully. Do not let any old notions of authority make you stubbornly stand your ground when reason is cutting it away under your feet. If you wish to keep the respect of the adolescent child, show him that you have an open mind on all matters concerned with his welfare.

There is an obedience that is a bending to force or fear. We want none of that in the home where a child is being trained for the high destiny of those who would bring the kingdom of God to pass here and now. Tyranny in the home, as in the state, is a wrong thing. It is the nurse to rebellion. Obedience to fear is a shameful thing whether in child or adult. All goodness, fineness, nobility of character come from within. It cannot be veneered onto the child from the outside. So we refuse to establish a tyranny in our home. The ideal state is one in which the government is of the people, for the people, by the people. We may paraphrase this into truth for the home. The ideal home is one in which the government is of the family, for the family, by the family, all members contributing their share to make it the kind of home that is a doorway to

heaven. We want the obedience of the will. All our training and rules have as their purpose the bringing of the child to a condition of strength and virtue that will make the righteous choice natural to him.

★ ★ NOW THAT we have tried to make clear in our own mind what kind of obedience we desire from our children we may come to some everyday practical questions of how and why.

Why do not my children obey is the question that mothers are continually asking. Suppose we list a few of the reasons and see if you find any of them in your home.

The first and biggest reason for disobedience lies in the indecision and variability of the parents.

Junior uses the toothpaste and toothbrushes to scrub the bathroom floor. Mother is feeling happy over something that day and Junior's antic appeals to her as a joke. She tells Father about it that evening and they laugh together about it. Next day some guests come in, and Mother tells the story again and every one laughs. Keen little four-year-old Junior notes the laughter. He begins to smile when you begin the story. Next week he repeats the trick or does something very much like it. Since it made such a hit the first time, why not repeat it? That day Mother is feeling tired and cross and she spanks him for getting into mischief. Can you wonder that the four-year-old is confused about right and wrong? Mother has treated him with cruel injustice. She has distorted such standards as he is beginning to set up.

Or take another instance. You have forbidden your child to cross the street, a necessary command designed to save him from injury. If he is a normal, active child with a short memory for rules, he may try it. You run to the rescue. He just escapes being crushed by a truck, and you carry him home so thankful that you only sit and caress him. He tries it again next day, and you bring him home

and spank him. What is he to learn from this? Sometimes Mother punishes and sometimes she laughs about the very same thing. The child has had a very big lesson in disobedience. He will try the forbidden thing again and again. Perhaps this is the time that Mother will laugh about it. How does the toddling child learn never to touch the hot stove again? From the fact that it always burns. If it burned today and did not burn tomorrow he would be forever trying it to see if this is the day it does not burn. So should we. You need only note the sign "Wet Paint" on a building to see the illustration of that trait in humanity.

★ ★ So DO NOT blame the child for disobedience if you yourself are so variable that the child does not know what obedience really is. Take time to deal with every infraction of the family law at the time it happens. Deal with it gently but firmly, not of course with a spanking, which is a lazy parent's way out of any problem. See that the child knows that this thing must be done and must always be done under like conditions. Take as much time as is needed to give the lesson. If you are teaching him not to cross the street, stay with him until the lesson is learned. It will take less time than you think if he is not allowed to disobey once. A man who is training a good young dog will stay with it until it has learned the lesson of remaining in the home grounds. Surely we can give the little child that much time.

Secondly, we lose force by overemphasis. No command ought to be given more than once. In many homes commands and directions are repeated over and over again. Naturally the children come to expect it. "Mary, I want you to go to bed now." Then after a minute, during which Mary has not lifted her eyes from her drawing: "Mary, it's time for bed, eight o'clock. Come now, I want you to go at once." Another interval. "Mary, don't you

hear me, it's time to go to bed." And so on for the next half hour, and perhaps it ends with Mary in tears and Mother in a flurry because the child does not obey. When you send the child on an errand, do you repeat all the details over again and again or do you tell him once? A child's memory is very good until we weaken it by our foolish repetitions. Why didn't Mary go to bed when she was told? Again we have to blame Mother. No command ought ever to be given more than once. If you have fallen into the bad habit of repetition, stop now. When you give a command or direction to the child, first get his attention. If necessary have him stand before you and look at you when you speak. Tell him slowly and distinctly what is to be done. If you think it necessary have him repeat it after you. Then expect it to be done.

★ ★ SUPPOSE he doesn't do it? Well that is sad, for he will have to help pay the penalty for his parents' carelessness. For he must be trained out of it. The parent must start with an infinite stock of patience and understanding. Remember that a child rarely deliberately disobeys. Usually his disobedience is carelessness and bad habit.

Suppose you have told the small child to pick up his toys in preparation for bedtime. He goes on playing. Make sure that you have his attention and that he knows what you have said. Then if he does not obey, take him by the hand and lead him to the neglected task. Say nothing at all. Nine times out of ten he will immediately do the task. The parent who does not pour out a continual stream of talk gains very much in forcefulness. A fine teacher once said, "I have seen children look at me almost in dread because I didn't pour out a vehement flood of scolding over some infraction of school rules. Instead I would announce the fitting penalty in a quiet voice and that overawed the young rebels."

If there is willful disobedience it must be dealt with in a different way. Usually the small child should be removed from the family circle until he is ready to conform to the law.

★ ★ THERE IS a third stumbling block. That is the attitude in parent and teacher of expecting the child to disobey. So often they say to a child, "You must not do so-and-so, but if you do——" That is placing a premium on disobedience. The adventurous child is sure to try the forbidden thing to see if he can get away with it. The suggestion that he probably will not obey, that he is not expected to, has been made in that "but." The parents who secure fine obedience from their children have the air of expecting it, for children's minds are open to suggestion. If we expect the best of our children we shall not be disappointed in the result in terms of character.

Let us therefore first set the high ideal of obedience to the highest within ourselves and then let us in patience and love and wisdom help our children to walk the high road with us.

EDITOR'S NOTE—This is the fourth of ten articles by Zelia M. Walters. The fifth will appear in May UNITY.

EASTER

Now let the heavens be joyful,
    Let earth her song begin,
The round world keep high triumph,
    And all that is therein;
Let all things seen and unseen
    Their notes of gladness blend,
For Christ the Lord is risen,
    Our joy that hath no end.

—FROM THE GREEK

HE SAVED OTHERS

Jesus suffered on the cross because He knew the weaknesses of the physical man . . . The goal for us is to attain sufficient courage to overcome the conditions of our own creation . . . Because He saved others, He will save us.

BY NETTIE WYATT

"HE SAVED OTHERS; himself he cannot save." This was the cry of the populace as they scoffed at Jesus on the cross, and it directs our attention to a problem that still confronts humanity. Did a wise and loving Father make salvation difficult in order to strip personality of its power? If man is created in the image of God, can he not save himself from Jesus' fate? If Jesus could have saved Himself, why did He suffer the burden of the cross?

It might be more idealistic to think that Jesus could have exercised some celestial power to disperse His tormentors and deliver Himself. But surely it is more comforting to think that although He knew that He could not evade human problems and sufferings, He was willing to don a human body and endure its limitations for the sake of humanity; for the sake of you and me.

There is no doubt that if Jesus could have waved a magic wand and prevented the Crucifixion, we should have missed the truth and beauty of His noble act. We should probably have gone on worshiping the little stick that when waved would make the sun stand still and the earth grow dark. Tourists to the Holy Land might even be paying fees just to look upon the mysterious instrument, and we should be thinking of Jesus as a man and

a very fortunate personality.

But could not the Christ, image of God, have exerted force enough to quell the mob? Yes, if He had been free from mortal limitations. The comfort, the beauty, the peace, and the satisfaction of Jesus Christ's service to humanity lies in the knowledge that even spiritual power cannot be used to the detriment of others. Jesus knew that the Spirit of God dwelt in His persecutors even as in Himself. He knew that they were doing what they thought to be right in exterminating an impostor. All that He could forgive.

★ ★ JESUS SUFFERED on the cross because He knew the weaknesses of the physical man. He came to the earth as a man to live the life and face the problems of a man. He had no thought of being superior to His associates. That was settled with Himself before His acquisition of a physical body. It is reassuring to know that even the Master while living in a physical body had to follow the way of mortality until He was released from it into the perfect life of the Father, from which He came.

The question here arises "Is death and suffering the way to freedom?" The answer is obviously no, for Jesus Christ did not die. He had reached a state of perfection and unity with the Father by virtue of which He could take up His body and lay it down. In the supremacy of His Christhood and in full knowledge of all it entailed Jesus Christ came as a teacher to mankind. So when He relinquished His body He merely relinquished the physical limitations and remained in that unity with the Father which He had attained through His own overcoming.

The significance of this event is the futility of struggling against situations that we create for ourselves. It shows the immanent need of a supreme patience and an unwavering knowledge that our spiritual nature is superior to all else. Jesus Christ created the Crucifixion for Him-

self, albeit He did not anticipate any pleasure from it except the satisfaction that comes from having been of help to others. His development had reached a stage of perfection where He could have avoided crucifixion had He remained in His spiritual state. But having put on the human element, He took on the human limitations. For this He suffered the punishment of duality.

★ ★ THE GOAL for us is to attain sufficient courage to overcome the conditions of our own creation, as well as tolerance toward one another. In spiritual work it is easy to help another when the mind of the healer is free and easy. But who can tell when the patient may become the healer and the healer the patient? Each has some spiritual quality to express, something to give. So we give and take gracefully and thankfully, never boasting, never condemning. In this bond of Christian fellowship we find that we are one in Spirit, bound by the love of Him who had the supreme faith and courage to face even crucifixion in order that a dual world might find peace and freedom from its duality.

It was not the Crucifixion that proved to Jesus that He was a Son of the living God. Quite the opposite is true. His confident assurance of oneness with the Father, gained by His own spiritual development, gave Him strength to offer the lesson to humanity. Likewise the adverse circumstances that punctuate the lives of human beings today do not occur in order to make them afraid or compel them to be religious. Granted that these circumstances may be the result of ignorance, yet they do not come about just to prove a point or to intimidate any one. Rather they test and strengthen us. In our quiet times, when we are harmoniously in tune with the Father's goodness, we acquire the strength and grace to meet our experiences in a befitting manner.

With Jesus, experience was not a matter of "What

price glory?" He had attained His Christhood, and the very strength of it sustained Him in His effort to show mankind the way to glory. His aim was not to exalt the personal prowess of Himself or of a few who may have made much progress in their spiritual ongoing, but rather to glorify the sincere and patient efforts of the human masses to find their mutual heavenly Father and establish the kingdom of heaven on earth. This steady force of spirituality in the hearts of individuals moves ever forward with a patient momentousness that will bring us to the place where we can remove the crown of thorns from the head of the Christ and return to Him the love He proffers us. Then because He saved others, He will save us.

THY WILL

By Dorothy Callaway

If, dying, Thou couldst say, "Thy will be done,"
Shall I then, faltering after Thee, complain
Because a lesson comes to me in pain;
And shall my heart rebel if some new sun
Bring problems to be solved, if days begun
In courage fail, and I must tread again
Old paths beset with briars that retain
Reminders of old victories not quite won?

Ah, Lord, I am another Peter, weighed
With sense of self, yet hear Thy friendly call
Across the rippling waves that rise and fall!
Oh, keep me steadfast, Lord, and unafraid,
Remembering that days come one by one
And self-forgetting love is Thy will done.

FATHER, FORGIVE THEM

What Jesus did we can do, and in following His example we gain the same inner peace and outward victory . . . The way of the world is contention; the way of love is peace. The way of the world is to resent; the way of love is to forgive.

BY RALPH E. JOHNSON

"LOVE WOULD PUT a new face on this dreary old world in which we have dwelt as pagans and enemies too long" is the profound observation of Emerson. We all know this; we do not doubt it. We know that only love will settle all international disputes and controversies, solve national misunderstandings, and establish peace and harmony in every city and township. It is the one impulse out of which comes religion, the impulse by which we know man to be a son of God. Love is responsible for the mercy and justice upon which all human laws are based; it is the source from which flows the breath of freedom from all forms of tyranny and oppression; it is the source of charity and benevolence in all their helpful forms.

Love is a cohesive force to draw men together in unity and harmony; it does not act from without but instead acts from within each individual. Only as each individual comes to know what love can do in his own life will the full power of this mighty force operate in city, state, nation, and world to banish war completely and establish peace. Gaining a clearer understanding of the power of love in the home, in business, between

friends, and in dealing with all forms of inharmony, wil
certainly help us to hasten the day of a heaven on earth

Love, as commonly understood, is thought to be merel
a spontaneous emotion that draws man and wife togethe
and forms the domestic tie, but it is more than this. W
find a deeper love expressed in the tender solicitude o
a mother for her child, in the unselfish care she give
him during the dependent years of his life, in her pa
tient vigilance in his behalf. Most of all, though, a
mother's love is revealed in her capacity to forgive. A
child may stray far from the parental hearth and mak
many mistakes and cause many heartaches, but the lov
ing mother is every ready to forgive, ever ready to over
look the past. When we learn that it is the use of suc
love as this that we are to develop and manifest as prac
tical Christians, we may wonder whether it can be don
and how it is to be done. That it is possible to expres
the highest form of love was proved magnificently b
Jesus, and a careful examination of His life will revea
how His example may guide us in our daily living.

★ ★ A SCULPTOR must hold before his vision the mode
that he hopes to portray in marble. In a similar way w
must hold before our vision the model of Jesus as th
one who proved most perfectly the power of love. Jesu
presented a type of love such as no man had known be
fore, a type of love so compassionate, so infinitely tender
so understanding, that even disbelievers stood in awe o
it. In the presence of bitter racial, class, and religiou
hatreds Jesus bestowed His love on all alike, showin
plainly that all held the same place in His affection, al
had equal access to His helpfulness. His ready sympathy
His thoughtfulness for their needs proved that even th
degraded and the outcast had a claim on His attention.

We need a proper appreciation of the obstacles Jesu
met when He taught the way of love as well as lived i

in His own life. Moses had given a law to the Israelites, "Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, stripe for stripe." The practical interpretation of this law by the people was to the effect that every wrong was to be avenged in like measure, that no hurt should pass by unheeded but be repaid in kind. These followers of Moses felt it their duty to hate their enemies, to avenge every insult and injury, and to leave no stone unturned until they had paid back in the coin of bitter revenge. The Mosaic law was highly honored and revered as sacred, yet Jesus interdicted it without hesitation.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" was Jesus' commandment. Is it any wonder that many were unwilling to follow this higher teaching, when they had for so long followed that which seemed humanly reasonable? Jesus no doubt understood the unwillingness to accept that which seemed most foreign to human nature, and it was His purpose to show in every way that what He taught was capable of being practiced. We know that He taught with a divine oratory so masterful that He won thousands of followers, yet He used every opportunity to prove the law of love so that they who saw His example would be inspired to follow it. The proofs He gave us in His own life and ministry were more powerful to survive the test of time than His words alone, and it is natural to remember more vividly His deeds of loving-kindness than the mere text of His teaching.

★ ★ MOST PEOPLE who study the life of Jesus are apt to conclude that He was a most miraculous being and that the power He possessed during the period of His ministry was given to Him alone. This conclusion may be the result of sincere worship, yet it presents a very real hindrance

to gaining an understanding of the law that He used and that it was His purpose to teach the world. Let us think of Jesus then as a boy and later as a man who had the same problems, the same difficulties, the same temptations to meet that are common to all. We know Him to be the most Godlike man who ever walked this earth, but we know too that His divinity was the result of His application of Truth. With all His very evident divinity, He was most human. The value to us of His life and teaching is in our human capacity to follow Him in every particular. It is evident that if what He taught and proved so magnificently is not capable of human demonstration, His life was vain and hopeless.

There is reason to believe that Jesus voluntarily accepted the crucifixion as an opportunity to prove to all posterity the living Truth to which His entire life was consecrated. In no other way would it have been possible actually to reveal the nature of divine goodness and to prove its power and vitality. We know Jesus to have been a man of moral perfection, one who knew fully the will of God. We know that His ministry was one of mercy and righteousness, of grace and purity, of gentleness and unselfishness. Instead of seeking His own good, He seemed rather to consider others more worthy than Himself. Although His life and motives were above reproach, we find Him slandered, bitterly attacked. And though He knew full well His complete innocence of every charge made against Him, we find Him refusing to speak in His own defense. It was this silence before all the accusers that gave such wonderful proof of His power to govern His words as well as showing that His thoughts were unmixed with resentment.

★ ★ IT WOULD BE difficult to conceive an experience more trying than that which Jesus endured. The rulers had conspired against Him; one of His own disciples had be-

trayed Him. With the exception of a very few loyal friends, He was deserted by all to whom He had given comfort, healing, and inspiration. He submitted to the deepest humiliation: to being beaten and spat upon by the soldiers, jeered by the people, crucified between two robbers, and insulted in the most contemptuous manner. Yet He was able from the depths of an understanding love for all alike to make this sincere prayer: "Father, forgive them; for they know not what they do."

This utterance was the expression of a supreme love for mankind, a love unknown to the world, a love that overlooked the bitter treatment received. He could forgive because He understood man, because He knew that injustices were caused by those who walked in the darkness of ignorance, because He understood how ignorance could temporarily deprive men of the ability to use right judgment. This wonderful prayer, uttered on the cross, was the supreme proof that love is stronger than hate and that the power of a divine love is adequate to meet and surmount every human experience.

The life of Jesus was a most glorious example of the power of a Godlike life, the expression of a divine ideal in a practical form. It has meaning for us because what Jesus did we can do, and in following His example we gain the same inner peace and outward victory. We may prove that man need not be ruled by every impulse of ill feeling, but that he can be ruled and guided by an unselfish love.

★ ★ HUMAN POWER of itself is inadequate to overcome human misunderstandings and disagreements. If we are to prove in any measure the Truth that Jesus taught, we must use the same power that He used. Learning the power of a pure love by a contemplation of His life, we gain an understanding of how love can settle differences and bring forth mercy and justice. Since the power He

exercised was divine love, we can comprehend how it enabled Him to rise to victory. Divine love is above all that is carnal and of the world, it conquers because it is naturally elevated above such things. The way of the world is contention; the way of love is peace. The way of the world is to resent; the way of love is to forgive. Jesus proved the beauty of forgiveness and the sublime dignity of a love victorious over malice, hatred, and bitter misunderstanding.

Jesus' one commandment, the commandment that He said included all the rest, can be shortly phrased in these words: "Thou shalt love." If we consider this only as a commandment it may appear hard and difficult, but if we learn also that love is power by virtue of a law that exists for our benefit, we are able to sense some measure of the power for good that is given to those who use it. As in the case of many laws that we use in this modern age, it is not necessary to have a full understanding of it in order to make use of it. We are given the privilege of applying the law by merely complying with the demands made. Thus, to manifest the power of love toward our fellows we must manifest that degree of forgiveness which will prevent us from falling into the contentious ways of the world, and which will enable us to remain poised and peaceful. We shall only develop the power of love to the fullest extent as we develop the power to forgive, for forgiveness is one of the highest manifestations of love.

★ ★ ALTHOUGH the love that Jesus expressed may seem similar in some respects to the human emotion of love, there were important differences. His love was a combination of deep feeling and keen insight. When He prayed, "Father, forgive them; for they know not what they do," it was not only the expression of a tender and compassionate love, but it was also the outcome of an

understanding heart perceiving causes where the unenlightened could not. Jesus forgave not alone because of a feeling of love, but because He perceived that His motives were misunderstood by those who opposed Him; because those He forgave were temporarily governed by the race mind of impulse and unspiritual thinking; because in the final analysis it is not the part of man to condemn or even to desire punishment for another. Each person reaps the result of his own unrighteous thinking and therefore needs prayers for his release from a bondage that brings no happiness to him.

The twofold character of the love that Jesus expressed will enable us to follow His example. If we do not at first have the deep feeling that enables us to forgive, we can by a consideration of causes come to forgive through understanding. We can always use this method, for it requires only calm and thoughtful reasoning. If a wrong is done you, if an unkind word is spoken, if untrue tales are circulated about you, you can truly forgive because you may exercise an insight into the acts of others. And you will find that, in proportion to the exercise of your understanding of others, your power to feel and express divine love will increase. That love will guide each act of yours because it is divine and because it leaves no discord in its wake. Divine love always succeeds, and its success brings perfect peace and joy and satisfaction. Is there any end more desirable than this?

Thou art my hiding-place; thou wilt preserve me from trouble;
Thou wilt compass me about with songs of deliverance.
I will instruct thee and teach thee in the way which thou shalt go:
I will counsel thee with mine eye upon thee.

—THE PSALMIST

WHAT DOES IT MEAN TO THINK?

God gave us free will, and each one of us is individually responsible for what he manifests or causes to be manifested by and through his freewill selection of what and how he thinks . . .The real mind is divinely perfect and harmonious, it is spiritual and is born of Spirit.

BY VERA EYTON WAVELL

DO YOU KNOW what it means to think? I mean *think,* not just mentally drifting along without "knowing your own mind," as the saying goes, this precious and potent mind source, from which all creation comes forth, open and receptive to every stray and possibly negative thought that is seeking lodgment in which to settle and reproduce after its kind.

Do you ever stop to consider that everything you can see, hear, touch, taste, or smell has been brought into expression and manifestation by thought? Further, do you realize that every condition of your life, your environment, social and business standing, family, financial status, health or seeming lack of it, character, belief, and so on has been first formulated in your mind by your thinking and then brought forth into expression and visibility in exact accord with the kind and quality of that sustained thinking?

For thought, using Divine Mind substance for its "bricks and mortar," is the builder of all conditions and things, visible or invisible. Just as your heavenly Father thought His seed idea of you into the pattern of His ideal

idea-man, Christ the Son, made in His image (outline) and likeness (substance) and by sustained thought upon it completed it in the invisible realm of Mind, planning for you to manifest it in the visible world; so do you by righteous thinking cause the image and likeness of your divine parent, which is your real self, to appear in your body, your character, your circumstances. So, alternatively, by erroneous sense thinking you bring forth into appearance the similarly erroneous and unreal man of sorrows and limitations, the sense man, who is "born unto trouble, as the sparks fly upward."

★ ★ For God gave us free will, and each one of us is individually responsible for what he manifests or causes to be manifested by and through his freewill selection of what and how he thinks.

Is not this a wonderfully encouraging truth? Like the architect who plans in mind the structure he has decided to build, who makes a blueprint design of it, and then sets laborers to work with building materials to construct it according to his design, so do we, in our individualized-in-us phase of the Divine Mind plan, shape and complete in this invisible mental realm the idea we desire or intend to bring forth in the visible world, accomplishing this project by our active and sustained thinking upon it until we thereby cause it to develop into such visible and tangible form as the senses may cognize in the external.

This explains how we have dominion and mastery over our conditions. It explains how by our thought we may shape and develop the plastic ideas in our mind into a manifestation of whatever ideal and perfect circumstances, character, and body we desire.

It also explains why there is so much sickness, poverty, discord, and error of all kinds rampant in the external universe today. Men individually and racially have thought

these conditions into being, or seeming being, because they have allowed themselves to become immersed in that sense consciousness which causes them to think, believe, and desire sensually and materially and thus to formulate and manifest sensual and material conditions.

★ ★ THIS SENSE mind however is not man's real mind, any more than the negative conditions and the weak body from which he suffers are his real conditions and body. No, the real mind is divinely perfect and harmonious, it is spiritual and is born of Spirit.

Then why, you may ask, if it depends upon himself and upon his thinking, does man not grasp release from bondage to negativity?

This question may be answered by the statement that man heretofore has usually been too indifferent or too apathetic to take the trouble to achieve the understanding of being and the practice that would insure his salvation.

Most people will tell you that they would "give anything" to be free from the discord of sense life and sense thinking. But would they? Would they relinquish any considerable part of their worldly ambitions; take time from their worldly pleasures in order to study and meditate upon the most thrilling and the most profitable quest of all, the search for the Truth that makes all men free?

Strange as it may seem, most men, even such as have intellectually accepted Truth, have hitherto apparently preferred to endure the negativity belonging to sense being, reaping a minimum of impermanent profit and pleasure from a maximum of misdirected effort, instead of applying themselves to the understanding and exercise of Truth, with its corollary of peace, health, and plenty. It is usually only when the pain becomes too dire, when he is in extremity, that man turns to God and seeks with sufficient energy the wisdom and power within him that is waiting—yearning—for his recognition so that he may

ıse it for his redemption from sorrow and the attainment of that joy which belongs to the consciousness of himself as a spiritual being.

★ WHAT IS consciousness? And what is its relationship to thought?

One writer tells us that consciousness is "direct knowledge or perception of an object, state, or sensation." What hen is it that directly knows or perceives? Surely it is Divine Mind individualized as the Christ in you, the thinker n you. If the type of thinking you select to use be of a rue and spiritual nature, then you are Christ-conscious, knowing and perceiving only the things of Spirit that will enable you to attain spiritual expression and manifestation. But if on the other hand you misuse your free will to think for the most part materially you will be sense-conscious, conscious of materiality, and will express yourself as and manifest the traits of a material, sense-ridden, suffering mortal.

Christ, the Son of God, is Divine Mind. God, individualized in you—is you. In such an individualized state Mind displays three aspects or lines of activity. These re termed the superconscious, the conscious, and the subconscious: all one, remember, all God-Mind, but functioning in three different ways.

★ WHEN MAN first came forth from the Father he unctioned only in and by his superconscious, spiritual nind, which is his instrument of abstract, nonpersonal, onmaterial thought whereby he is unified with God-Mind. Consequently his being was of like nature, harmonious and lad, always glad. He made proper use of the auxiliary onscious and subconscious powers of his mind (which we hall describe later), but he made no such mistake as he ow so frequently does of thinking of them as separate and ndependent organs. It is because of this belief in separa-

tion from Divine Mind that all man's troubles have com about, and it is because of this that he must now retur to realization of the at-one-ment (atonement) that spell for him all good when he attains it.

The second or conscious department of mind is tha through which man is aware of self, and of not-self o other selves, as well as of external things and condition The conscious mind induces, deduces, and reasons, an analyzes life in its intellectual aspects; it has free will t select that which it will incorporate into itself, and unles it has maintained awareness of its unity with the supercon scious mind and is receptive to its spiritual and perfec inspiration and information, it selects solely from its ex perience, its impacts with, and its observation of the ex ternal world.

Because it is the organ of contact with the sense worl with objectivity, this side of consciousness is sometime termed the "objective mind." Unfortunately the race i general has so succumbed to the thrill of sense experienc thinking and living by it, that the majority of men hav built up a wall of this same sense illusion between th conscious and the superconscious side of their mind, thu depriving the former of its contact with the latter, depri ing it of the ability to receive the divine direction an illumination of Spirit and causing it to accept as re the illusory circumstances and phenomena that the sen world offers. As the conscious mind is the build of the subconscious one, which is the organ that fulfil and brings forth into manifestation all conscious thinkin and believing, it is essential to man's well-being that th separation be dissolved and conscious unity with the re the spiritual mind, be restored.

★ ★ THIS DESIRABLE condition may be achieved by t regular and understanding practice of meditation where communion with the superconscious mind will render t

conscious mind receptive to divine guidance by the former. Such receptivity, if faithfully practiced, will cause the conscious mind to resume its original quality, namely the wisdom and joy-producing activity that belongs to the higher mind or superconsciousness, with the resulting manifestation of perfection in every department of being.

The subconsciousness, the third department of the mind, sometimes called the "subjective mind," is the automatically acting organ built, as we have said, by the thinking and desire of the conscious mind, like in quality, type, and power to that thinking and always obedient to its directions. It is the tireless and unsleeping servant of the conscious mind, and it brings forth in visible and tangible form all that the latter thinks and believes; it invests every cell of the body and is the instrument controlling every physical function, such as breathing, circulation, digestion, and the like; it is always actively constructing, renewing, or disintegrating man's being—mental and physical—according to the thinking of the conscious mind.

Besides bringing into manifestation all new and original patterns of thought that the conscious mind makes, the subconscious easily acquires the habit of activating processes, such as the physical functions we have mentioned; and it will continue to carry on a particular process long after the conscious mind has ceased to think about the matter. This explains why we frequently manifest results out of harmony with our conscious thinking and desire. For while conscious mind may have decided to mend its ways, ceasing from erroneous thinking, and to operate by the inspiration of the Christ or superconscious mind, yet the old habits and memories that have been built into it—the subconscious being the repository of all memory—will continue to cause this department of mind to act along old and habitual lines even after the redemption of conscious mind; in fact until the subconscious mind has

been fully cleansed by the deliberate righteous thinking and consequent reconstructive activity of conscious mind.

★ ★ BUT THIS seeming frustration of the harmonious manifestation that we are entitled to expect from new and right thinking and correct understanding is only temporary, for if we persist in efforts to cleanse and redeem the subconscious, it will soon respond and become transformed into an instrument of spiritual caliber and perfection bringing forth after its kind.

Thus we can see how vitally important it is to maintain conscious at-one-ment of all three departments of mind, the superconscious, the conscious, and the subconscious. The thoughts we choose to think are the bricks and mortar that build the conscious mind, and the conscious mind is the builder of the subconsciousness. Thus is produced a mind, body, and circumstances in strict correspondence with our thinking and beliefs.

Here then is salvation, here is liberation from every sorrow, every lack, and every kind of illness that mankind has hitherto known. Because of this divine truth which our compassionate Elder Brother, Jesus Christ, taught and demonstrated, we have it in our power to make of ourselves perfect channels for the expression of the Most High. To be such a channel means all good, divine satisfaction, peace, health, and abundance; and more, much more, it means that we become co-workers with God in the redemption of the world. For right thinking is contagious, and he who thinks beautifully, who thinks with and in his superconscious mind is indeed a savior and may say with Jesus Christ, "And I, if I be lifted up from the earth, will draw all men unto myself."

Bringing every thought into captivity to the obedience of Christ.—PAUL

The High Calling of God

I must forget personal ambition, all desire for material benefits and keep my vision upon the "prize of the high calling of God in Christ Jesus" . . . There is no one who can do his best if he works merely to gain the loaves and fishes for his daily fare.

BY EUGENIA T. FINN

HOW CAN I be sure that I have found my rightful place? How can I know beyond any shadow of doubt that the work I want to do is the work that God would choose for me?

Paul says in his Epistle to the Philippians: "But one thing *I do,* forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." We know what Paul's "high calling" was, but how shall we know what ours is—yours and mine?

All my life I have wanted to write. There are thousands and thousands who have had the same desire. Some have succeeded and earn money by the use of their talent; others make writing an avocation for their own personal pleasure. I was one of this vast brotherhood, but I had ambition and while yet in the teen age determined to become famous. I was determined to make journalism my lifework. But innumerable delays occurred, and I began to wonder why.

One day as I sat resting I took up a book that lay on a near-by table, and as I opened it my eyes fell upon these words:

"Within each one lies the cause of whatever comes to him. Each has it in his own hands to determine what

comes. Everything in the visible, outer world has its origin in the unseen, the spiritual, the thought world. . . . What one lives in his invisible thought world he is continually actualizing in his visible, material world."

That set me thinking, and I mentally took stock of myself. I had been visualizing myself as famous, with plenty of money and the power that goes with it. Surely there was nothing wrong with the vision, and yet each time I seemed to approach the goal something happened that set me back almost to the very beginning again.

★ ★ THERE WAS the time when I wrote frantically anything and everything in the shape of "pot boilers" because of financial pressure that could not be denied. I had made some money, it is true, but in the midst of my success, as the result of tense muscles and nerves stretched like taut strings upon the instrument of fear, I was forced to stop and take a long period of rest. Of course I rebelled. I did not know that it was the voice of the Christ saying: "Come ye yourself apart into a desert place, and rest a while." If I had known that from the very first, I should not have had to remain there for nearly two years.

At first the desert was indeed a dreary waste. I wanted to be back at my work and take my place in the world again. But gradually the beauty of the place entered my heart. The loving sacrifices that those about me were making for my comfort, the unselfishness of their service, the long hours of silent communion with the Spirit within —truly a communion with God and not merely the outlet of a querulous child—began to affect my mind and body. Although I could not at once realize it, my healing began in that communion. My sojourn in the "desert place" had taken me up another rung on the ladder of Truth.

★ ★ SOON I was up and out again, and then the dear ones around me, for the very joy of comparison, kept up an almost continual chorus of "Just think only a month

ago you were—this time last year you were in such and such a hospital——" They meant it as a song of thanksgiving, but I knew that I must put away all pictures and thoughts of the past if I wished to be completely healed. Finally one day, to quiet the insistent voices, I wrote "I Shall Remember Only Pleasant Things" and tacked it up on the wall. I made a poem around the sentence, recalling to mind the simple and lovely things that I found in daily living: the songs of birds, a ship on a moonlit sea, little children at play. Here it is:

I shall remember only pleasant things!
Clean, wind-swept clouds; a magic moon on high;
The sparkle of the stars across the sky.
A ship afloat upon the silvered sea.
The songs of birds in grateful ecstasy;
The dance of leaves on every tree and plant,
To notes of Nature's deep unending chant.
The glint of sunshine on a plane in flight;
The radio's clear tones on waves of light.
The laughter of the children at their play,
While Youth climbs up, where Age has carved the way.
The love of those whose lives are linked with mine;
That human touch so close to the Divine.
I shall remember only pleasant things.

I called it "Rhapsody" because my soul had been lifted into a rarer atmosphere for the moment. UNITY bought it and printed it in 1931. After I had sold the poem, I felt that once more I could be doing the work that I loved so well.

It was difficult not to worry over the accumulation of bills, seemingly bigger than ever, that were the result of my long period of rest, but I knew that I must never again take the whole responsibility upon myself. If I looked to my writing or salary as the only means of clearing away the mountain of indebtedness that stood in my path, I was depending upon a human being and human ability and not upon the one true source of my supply.

★ ★ IT WASN'T EASY. There were times when fear would creep in no matter how hard I tried to have faith, and it showed in all that I wrote. It made me send out hastily written, unfinished work that came swiftly back to me. Fortunately I had a sense of humor and had courage enough to look squarely at the returned material and say, "This was returned because the editor read it and found it unsatisfactory. Now what is wrong with it." I learned to laugh at and with myself, and it helped me to rewrite things over and over again.

I tried every type of writing, poetry, articles, fiction, juveniles, but I did not feel the inner satisfaction that is evidence of one's being in one's own true place. It was a red-letter day when I determined to sit quietly before my typewriter and let God dictate the things that He would have me send out into the world. The result has been amazing.

There is no longer the conscious effort, the vain striving for the proper words, the search for suitable topics. Brain, eyes, hands, machine, and heart are tuned to a voice not heard by human ears. I am not writing to sell, but to tell the things that the Master has given to me. I am only the instrument in His hands, and even as a musician takes the utmost care of a valuable instrument, so the Master Musician will take care of me. I am valuable to Him—who spoke of the great value of even "two sparrows."

But there is one thing that I must constantly remember! There are many subjects of which I may not write. Not that they are wrong for others, but they are wrong for me. Even if I were to publish a long run of "best sellers," make every big magazine, or become poet laureate of a State, it would be as dust and ashes in my mind and in my life if I felt that I had lost the guidance of the Christ Spirit. I must forget personal ambition, all desire for

material benefits and keep my vision upon the "prize of the high calling of God in Christ Jesus."

★ ★ IF MY WORK followed any other line, my course of procedure should be the same. Any position, any job once elevated to the point of a "high calling" requires the same covenant with God. It is right and just that I—and you—should receive the proper reward for our work whether that reward comes to us in money or exchange of services and material things; but there is not one of us who can do his best if he works merely to gain the loaves and fishes for his daily fare.

When I love my work, I have made it mine, and no earthly power can take it from me if I put into it nothing but the best that is within me. What is that best? It is that "breath of God" within myself, that something within which continually urges me to press on toward higher ideals and greater spiritual values.

The artist, the seamstress, the shoemaker, the bricklayer each in his own way may be expressing the Christ in the skill of his workmanship and the perfection of his finished product. And of all tasks the housewife has the most beautiful one as the center of a home, the guardian of little children, the figure of love and unselfish service in her family.

This is the "high calling of God in Christ Jesus," the shaping of the work that you wish to do or that your hands find to do into something fine and nearer its ultimate perfection. For one it is writing, for another teaching or some other service, all to be done for the glory of God.

There is a right place for each one of us. There is work for my hands and for yours that none other can do. We are the wonderfully constructed instruments in the unseen fingers of the Creator; and there will be no discordant chord in the great symphony of life when the instruments are in tune with the Infinite.

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1
April 5, 1936

UNITY SUBJECT—*Bringing the Whole Man into Obedience to the Christ.*

+ + INTERNATIONAL SUBJECT—*Jesus Invites All People.*—Luke 14:15-24.

15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16. But he said unto him, A certain man made a great supper; and he bade many:

17. And he sent forth his servant at supper time to say to them that were bidden, Come; for *all* things are now ready.

18. And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.

22. And the servant said, Lord, what thou didst command is done, and yet there is room.

23. And the lord said unto the servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled.

24. For I say unto you, that none of those men that were bidden shall taste of my supper.

GOLDEN TEXT—*Come: for* all *things are now ready.* —Luke 14:17.

SILENT PRAYER—*I clothe my thought with joy and praise, and in the name of the Christ I partake of the substance of Truth.*

The substance or real essence of thought is embodied in ideas. When we "eat bread in the kingdom of God," we appropriate the essence of ideas, and through assimilating them mentally we build up our understanding.

Divine Mind spreads before us an infinite range of true ideas, of which every one is expected to partake according to his hunger. Most of our needs are such as can be satisfied only through the mind. These are all bidden to the great supper. Whenever the heart desires the substance of Truth it is then supper time, and inexhaustible supply is ready to meet every demand.

Man is many sided, and each of his spiritual faculties has its material counterpart. He may set his mind on the things that give him true satisfaction (attend the great supper) or he may turn his back on them and become absorbed in materiality. He may "buy the truth, and sell it not," or he may, without understanding the full significance of his action, cultivate a belief in life as an expression of materiality and look upon things spiritual as by-products of the material. In giving all his time to externals he excuses himself from attention to realities. He cultivates a consciousness of transitory values (buys a field) and then wonders at the discord that inevitably follows (goes to look at the field).

The five senses are in essence spiritual but have become expressions of personality through being seen as something inferior to Spirit. To buy "five yoke of oxen" is to put one's powers to work in the field of the senses. To "prove them" is to continue consciously in the sense expression upon which one entered unconsciously.

To marry a wife is a symbol of attaching one's soul to personality. Because man clings tenaciously to the soul qualities, he is prone to consider his absorption in them sufficient excuse for neglecting all spiritual exercise. When this is the case his feelings or subconscious thoughts rule him to the exclusion of ordered, conscious thinking. "I have married a wife, and therefore I cannot come" is the voice of the personal man.

However if the material thoughts, the senses in their grosser aspect, and the psychic forces of man's nature do not cause him to hunger for the essential truth of life, there are within him many other qualities that can be developed and given perfect expression only by feeding them the true substance. Jesus especially advised His host to call "the poor and maimed and blind and lame" to his feasts in preference to his social equals. Man must equalize all his forces by satisfying his chief need first. Many of our thoughts and faculties answer to the description given by Jesus. Out of touch with the substance of Truth, our judgment is poor and in need of careful nurturing. To avoid offending another whose views differ from ours, we may have done violence to our convictions. These are the maimed that need renewing with substantial thought and resolution. Our faith may grow lame through leaning too heavily on blind affections that land us in the ditch. We must feed both our faith and our love with the substance of Truth.

There is room for other activities in the mind besides good judgment, reasoned conviction, faith in God, and love of Truth. Often enough health is a beggar in the hedge, craving a clearer habit of thinking on our part in order to give it full expression. Many have been compelled to come to Truth for the healing of physical ills.

The question of finances is a tramp appearing sometimes at the door of man's mind for help. The great supper of Spirit substance gives man a consciousness of

prospered well-being and control of circumstances. Domestic inharmony is a third beggar all too common in the highways of our common mental life. Discord can be transformed into harmony on a diet of self-control and disciplined following of the principle of love.

The highways and hedges of the mind or mental habits are crowded with such furtive transients, each needing to be nourished with the right thought and set to work at the constructive task for which it is fitted, no longer being permitted to wander aimlessly in and out of our thoughts uncontrolled and unsolved. When we busy ourselves with solutions of this kind, our religious ideals (those who were bidden) take care of themselves. The greater (the practical work of appropriating the Christ substance in all our thinking) includes the less (the untried ideals held waveringly in the mind).

QUESTIONS

1. How does one "eat bread in the kingdom of God"?
2. What is the great supper to which many are bidden?
3. Interpret the statement "I have bought a field, and I must needs go out and see it."
4. Of what are the five yoke of oxen a symbol?
5. What is the metaphysical meaning of the statement "I have married a wife, and therefore I cannot come."
6. Name some of the poor, the maimed, the lame, the blind, that are forced to partake of the great supper.
7. What is meant by the highways and hedges of the mind?

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Lesson 2 UNITY SUBJECT—*The Resurrection Life.*
April 12, 1936 INTERNATIONAL SUBJECT—*Jesus Triumphs over Death* (Easter Lesson).
—Luke 24:1-12.

1. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.
2. And they found the stone rolled away from the tomb.
3. And they entered in, and found not the body of the Lord Jesus.
4. And it came to pass, while they were perplexed there-

about, behold, two men stood by them in dazzling apparel:

5. And as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7. Saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.

8. And they remembered his words,

9. And returned from the tomb, and told all these things to the eleven, and to all the rest.

10. Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles.

11. And these words appeared in their sight as idle talk; and they disbelieved them.

12. But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

GOLDEN TEXT—*Because I live, ye shall live also.* —John 14:19.

SILENT PRAYER—*In every faculty of my mind and every cell of my body I am aware of the Christ life and light.*

Paul preached the mystery of change from sense to spiritual consciousness without intervening death. To enter into the Christ life requires that one be "always abounding in the work of the Lord," for the resurrection consciousness is reached through activity.

The number seven represents fullness in the world of phenomena, and the first day of the seven-day week represents the sense of sight, which on the spiritual side is perception or discernment. That the power of the soul to perceive Truth is at first slight is indicated by the statement that "the women, who had come with him [Jesus] out of Galilee" reached the tomb "at early dawn." Spiritual perception is a dawning light in man's consciousness increasing as he turns steadily towards Truth.

In the beginning the soul that is seeking Truth finds, not the Christ, but an empty tomb. We begin by realizing that death is not a reality, that it has no place in the divine plan, but is a symbol of emptiness and negation. Thenceforward the stone is rolled away and the tomb stands open, revealing death as no longer a mystery but the result of a falling short in obedience to the divine law.

The Christ consciousness is the consciousness of perfection on all planes—spirit, soul, and body. Jesus, who gained this consciousness through prayer and unflagging devotion to the principles of Truth, could not be held by death. Instead He "abolished death, and brought life and immortality to light."

The soul in pursuit of the object of its affection sometimes seeks the living among the dead. The personal man may delude himself with the belief that a loved one who has passed on is awaiting him "yonder" and that the two will be reunited and each will recognize the other after he too shall have passed through the experience called death. This is not the truth concerning the resurrection, comforting though it may be to the bereaved affections. The resurrection is the lifting up of the whole man into the Christ consciousness. The whole man is spirit, soul, and body. The work of the Lord includes all these departments. "If then ye were raised together with Christ, seek the things that are above, where Christ is."

The things that are above the level of sense consciousness are not left to the imagination. To cultivate soul qualities we "put on . . . a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other . . . even as the Lord forgave you, so also do ye: and above all these things *put on* love, which is the bond of perfectness."

The work of the Lord elevates man's spirit at the same time with his soul. Through faithfulness in developing the soul qualities he attains the spiritual condition of

peace. "Let the peace of Christ rule in your hearts . . . and be ye thankful." Gratitude ranks high in the scale of spiritual development.

Higher still is the next work, the keeping of the word of Christ. "Let the word of Christ dwell in you richly." When the creative word of Christ "dwells" in us, we raise the body above consciousness of disease, imperfection, and death. The word of Christ is the word of resurrection life. "I am the resurrection, and the life." We keep this word in us when we claim health and fullness of life.

The resurrection life is life in divine order. Faith is the sign of its presence. When Peter (faith) looked into the tomb, he saw the linen cloths that had served as bandages round the head of Jesus folded up and laid aside by an orderly hand. There must be order in our thinking if we are to gain a consciousness of eternal life.

The Son of man is delivered into the hands of sinful men and crucified whenever the sense man betrays the I AM to a plane of unideal living. The three days that intervened between the crucifixion and the resurrection represent three phases of overcoming, and the third day represents the fullness of spiritual life and consciousness.

The vision of the soul is not acceptable or convincing to personality. That cause and effect transfigured and made manifest in the phenomenal world (the two men in dazzling apparel) should testify to the resurrection of the I AM seems to the personal man but idle talk. Jesus knew beforehand just what would take place, for He had carefully prepared Himself for the experience. Until man's faith is enlightened, it causes him to look to externals; and failing to find understanding in that quarter, it can only wonder at what it sees and await further light in order to interpret spiritually the events of the manifest world.

QUESTIONS

1. What does man require in order to enter into the resurrection consciousness?

2. What does the "first day of the week" represent?

3. Explain the understanding of the meaning of death that comes to the seeker after Truth.

4. Name some of the "works of the Lord" that develop the soul qualities and prepare man to enter into eternal life.

5. What spiritual qualities does the I AM develop in man?

6. What do we learn of divine order in this lesson?

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Lesson 3 UNITY SUBJECT—*One Good, Even God.*

April 19, 1936 INTERNATIONAL SUBJECT—*God, the Forgiving Father.*—Luke 15:11-24.

11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of *thy* substance that falleth to me. And he divided unto them his living.

13. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

15. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:

19. I am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring the fatted calf, *and* kill it, and let us eat, and make merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

GOLDEN TEXT—

Like as a father pitieth his children,
So Jehovah pitieth them that fear him.
—Psalms 103:13.

SILENT PRAYER—*I have my being in Divine Mind, the same yesterday, and today, and forever.*

Unfailing patience is found only where there is unfailing love and complete understanding. Perfect goodness cannot be conceived of apart from the Infinite or Divine Mind. "None is good save one, *even* God," but since God in infinite, goodness is always available. Nowhere is it so needed as in the overcoming of sin.

The "two sons" dealt with in this lesson typify two phases of the soul or consciousness. The elder son who stays at home represents the religious and moral nature, which is law-abiding and subject to no temptations except pride and self-righteousness. The younger son who goes into the far country represents the appetites and passions. Divine Mind deals with both these soul phases —the prodigal and the selfish—without compulsion but with infinite persuasiveness and understanding.

The story of the prodigal son is first of all the story of the loving father. If the prodigal was dead in sin, as Jesus said he was, fatherhood was keenly alive in the parent, who was constantly on the watch for his son and saw him "afar off." No matter how deeply we may sin and separate ourselves from true goodness, Divine Mind remains our perfect recourse, for it cannot deny itself. Its power to restore us to ourselves is without limitation, once we turn from absorption in the things that are transitory and unsatisfying and center our desire in what is true and abiding. Repentance is such a turning or return from a state of indulgence in the low pleasures of sense

(feeding the swine) to a state of joy and safety and plenty (honored guest in the father's house).

Man proves his relation to Divine Mind by using it to right himself after he has fallen into evil ways. Infinite goodness shares its all with man not once but time and time again, with the cautious and with the reckless. The cautious, hedged in by fears, hewing to the line without thought of disobedience, gain freedom through the realization that they share in all that the Father has. Where limitless supply is at hand there can be no lack and therefore no cause for selfishness.

The recklessness of sense cannot grasp the wisdom of Divine Mind, and it therefore wastes all its substance through misuse. Sense consciousness reduces the soul to poverty and the worst possible form of starvation because it is the reaction from overindulgence and greed. To be fed with the food that is needful, the soul must partake of the substance of Truth, in the joy of Spirit.

Sense indulgence strips the soul of its good qualities. Divine love and understanding reclothe it in "the best robe" of forgiveness and restoration to full consciousness of its relation to the divine. A ring on the hand is a symbol of the love that unites all in one bond of perfection. Shoes on the feet represent the protecting power of infinite goodness shielding the repentant soul from too acute realization of its past misdeeds, by turning the thought towards the joy of reunion with the divine.

Divine Mind shares true wisdom with man, making him aware that he knows what is for his own good. We need not burden ourselves with worry over what is best for us to do. We can begin to rejoice with the realization that so long as we trust the Mind within us we can make no mistake. Man is an expression of the infinite wisdom when he relies upon it and accepts all intuitive promptings as divine leadings. The Father shares His nature with

us, but to call it forth we must rise above sense or self. We must turn to the realm of perfect goodness and from that source draw our impulses and our inspiration, our strength of will and our high resolve.

Jesus reminded His disciples that He was among them as one who served, and that to serve both God and mammon is impossible. Since man serves either sense or Spirit, it is the part of wisdom to attach himself to the higher allegiance. The prodigal, feeding the swine as a hired servant of a citizen of a far country, decided that he would be better off at home working for his father. Until man becomes his own master through self-control, he serves his own interest best by joining himself in thought and purpose to the realities of life rather than to the passing show of pleasure. The husks of life are not fit food for him, and no man gives him even these. He must seek his own sustenance in the bounty of Divine Mind from which he derived his existence in the beginning.

It is not good for man to be alone. He must form attachments to steady him and make his work of self-development easier. One of the chief attractions of sense consciousness is the promise it holds out of affording congenial companionships. This promise is deceptive, for in the long run the following of sense ways leads to utter desolation. When man attaches himself to what is true, he finds real satisfaction in the Father's house.

The higher attracts the lower, the stronger draws the weaker. This is the law. Man is in his element in pursuit of spiritual things. No matter how foolish he may have been, he still has access to the wisdom that is from above; but just as he cannot be both wise and stupid on the same subject, neither can he divide his consciousness between sense and Spirit and live the abundant life. He must choose the one good, which is God, and cleave to that with all his heart, soul, mind, and strength.

1. Where is the demand for goodness imperative?
2. What do the "two sons" represent?
3. What does the parable of the prodigal son teach us regarding the nature of God?
4. Of what is the best robe a symbol? the ring on the hand? the shoes on the feet?
5. Can man live altogether to himself? If not, what does he need in the way of attachments?

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Lesson 4 UNITY SUBJECT—*Action and Reaction of*
April 26, 1936 *the Law.*

✦ ✦ INTERNATIONAL SUBJECT—*Jesus Looks at Wealth and Poverty.*—Luke 16:19-31.

19. Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day:
20. And a certain beggar named Lazarus was laid at his gate, full of sores,
21. And desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores.
22. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.
23. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.
25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish.
26. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us.
27. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house;
28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.
29. But Abraham saith, They have Moses and the prophets; let them hear them.

30. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent.

31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

GOLDEN TEXT—

The rich and the poor meet together:
Jehovah is the maker of them all.
—Prov. 22:2.

SILENT PRAYER—*Let the words of my mouth, the meditations of my heart, and the work of my hands be acceptable in Thy sight, O Lord, the threefold law of my being.*

In this lesson two phases of consciousness are contrasted by Jesus: the consciousness of lack and the consciousness of plenty. The former is characterized by intensity of desire, the latter by surfeit and self-satisfaction. "A certain rich man" represents the sense nature, which all too often man spends his earth life in pampering and gratifying, with the inevitable result that he ends by becoming completely selfish and self-centered. The religious or better nature is represented by Lazarus, a beggar lying outside the gateway of the sense nature.

The sense nature keeps man's attention occupied with the subjects of food and clothing. Jesus taught that we are not to allow such matters to take up much of our time or become the subject of anxious thought. The one who is in a position to gratify his every wish need not indulge in anxious thought over the next meal or the weight and warmth of his garments for the winter just ahead. He may nevertheless spend much time planning delicacies and dainties to tempt a jaded appetite or to arouse the admiration of favored guests. In the desire to set himself apart from others he may insist that the style of his clothes be created expressly for him, and he may become the

arbiter of fashion to those of like mind who admire his cleverness or who envy his advantages of wealth and leisure.

Meanwhile Lazarus lies at the gate begging for the crumbs that fall from the rich man's table. Lazarus means "whom God helps," but when a man is given over completely to selfish thinking and living not even God can help him, because he shuts out of mind all thought of what might develop his better nature. A missionary to China, in a recent story, hung a curtain over the lower half of her window to keep her small son from seeing the beggar, full of leprosy, sitting in the street below. An allowable act on a mother's part, the story is nevertheless a symbol of what happens to the religious nature in the material-minded man. Curtained off from contact with practical living, kept ignorant of the needs it is meant to supply and relieve, the religious nature cannot reach full growth and fulfillment. The material-minded man's life is lop-sided. His desires are for the things that he can obtain with money.

Such a life cannot endure, and in due course death intervenes. The sense nature and the religious nature, having nothing in common in him, are separated by the failure of the entity he has built up to survive. Lazarus and the rich man (the better nature and the sense nature) both undergo a change. The better nature has been starved, and has known a long period of unsatisfied desire for what would have appeased its hunger. This desire, under law, draws to itself fulfillment. Freed from the shackles of sense, Lazarus rests in Abraham's bosom, the honored guest of faith at the universal table of boundless substance. Between such satisfied desire of the better nature through faith and the frustrated indulgences of the sense nature a great gulf is fixed. There can be no communication between them. Once only a gateway (consciousness) divided them, and the one expected and watched for the help of

the other. Now they are completely severed. The parting of the ways is well defined, for God and mammon do not abide long together (in the same entity).

Those who pass through the change called death simply change their relation to dominant states of consciousness. The soul that has been absorbed in sense to the exclusion of all else finds itself bereft of all that it has built up through a lifetime of misappropriation of substance. It is therefore in anguish and turns for relief to the religious nature. That nature now possesses the ideal good that it craved on earth, but the sense nature, having nothing in common with the ideal, must still go hungry, lacking its avenue of expression, the body.

When the sense nature strives to rise above the self, its desire is frustrated first by its own limitations (the rich man would have Lazarus minister to his five brothers or the five avenues of physical expression and not to any one outside his own family), and secondly by the requirements of divine law. The five senses must be developed under the moral and spiritual law (Moses and the prophets) if they are to be raised up and made a permanent part of the entity that man creates through the union in himself of the two phases of consciousness. Before this development takes place in divine order he cannot hope to experience the new birth into the Christ consciousness in which he will be able to overcome death and realize uninterrupted consciousness of life, or eternal life. "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead."

QUESTIONS

1. What phases of consciousness are covered by this lesson?
2. What part does desire play in the satisfaction of man's better nature?
3. In the material-minded man what happens to the religious or better nature?
4. What takes place in the change called death?
5. Interpret the closing sentence of the lesson.

CHRIST IS RISEN

Words and Music by
HERBERT WRIGHTSON

1. In the heart by love il - lu - mined,
2. Christ the Teach - er, Christ the Heal - er,
3. In the heart by love il - lu - mined

Christ is ris'n: 'tis Eas - ter Day!
Christ the glo - ry and the pow'r:
Life is one great Eas - ter Day:

Gone the stone and gone the dark - ness,
What can daunt or what af - flict us
For the Lord doth rise e - ter - nal:

He comes forth and goes His way.
In the Res - ur - rec - tion hour?
Death is van - quished, Life holds sway.

Copyright, 1936, Words and Music, by Herbert Wrightson

HE IS HERE

By Jocile Webb Pearson

God is afar off, do you say?
I saw Him in the fields today
Painting the leaves of the maple and oak,
Sumac and woodbine with master stroke.
So deftly still in the autumn hush
The colors flowed from His magic brush;
Orange, crimson, golden green
On each passive bough were seen.

I saw Him in the clover bloom
And the pensive lance of the willow plume
Reflected in the loitering stream
As peaceful as a vagrant dream,
And I heard His step in the winds that pass
In drowsy waves through the meadow grass;
And the flaming disc in the autumn sky
Was the glory of Him passing by.

God is afar off, do you say?
I saw Him in the fields today.

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

THE LIGHT OF ELOHIM ILLUMINES ME.

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY

917 TRACY, KANSAS CITY, MO.

CABLE ADDRESS: UNITY, KANSAS CITY.

Health and Prosperity

Last month we called attention to the importance the Hebrew seers and prophets gave to the different shades of meaning in the name Jehovah.

Words are quickened by those who speak them and they pick up and carry the ideas of the speaker, weak or strong, ignorant or wise, good or ill. Thus words descriptive of deity have become personalized in the thought stuff of the race and those who invoke them in prayer and meditation are given a spiritual impetus far beyond what they would receive from common words. It is claimed that the name Jehovah was held in such reverence by the very devout rabbis that they never spoke the word aloud. Jesus said that His words were so charged with spirit and life that they would endure longer than even heaven and earth.

Next to Spirit the word of Spirit is the most powerful thing in existence. The author of the Book of Hebrews says "that the worlds have been framed by the word of God." We read in Genesis that "God said" and it came to pass. And God said, "Let us make man in our image, after our likeness." Thus we see that man is the incarnate Word of God, and it logically follows that our words bring forth what-

ever we put into them. As Jesus said, a man shall be held accountable for his lightest word.

We are recognizing the power infused into the name Jehovah in our Healing and Prosperity Thoughts. The name Jehovah-rapha means "the Lord that healeth thee." If we think of this meaning when we say, *"Jehovah God restores me to health and wholeness,"* it will prove a powerful helper in case of sickness. Jesus urged us to go forth and work in His name, and we all will testify that it has done marvels for us.

Spiritually classified, the Jehovah of the Old Testament is identical with the Christ of the New. One who heals by the power of the word should become familiar with the inner meaning of all words and use those which appeal to him as possessing the greatest healing potency. Jesus promised that He would unite with the Holy Spirit in helping those who called upon Him. Unity healers have found that this promise is fulfilled when they concentrate in prayer and positive affirmation on the presence of the Holy Spirit and Jesus Christ. A new and strong contact of spiritual life is felt like a mighty battery when the name Jehovah God or Jehovah-rapha ("the Lord that healeth thee") is spoken silently and audibly; then the ethers quicken with the name and shower spiritual life upon both patient and healer.

In financial demonstrations spiritually wrought the power of the word to stir up and swing into action latent resources is beyond description. The environing heavens are heavily charged with the substance that is manifest in all kinds of supply to those who are faithful in thinking and speaking the words that attract and ground the spiritual lightning of prosperity. Let us remember that Jesus gave the faithful power to loose or bind these heavenly elements. The key to that heavenly realm is your word. Place yourself in the presence of the Most High and reverently yet with supreme confidence proclaim: *"Jehovah-jireh is my supply and support, and I have plenty."*

HEALING THOUGHT

Jehovah God restores me to health and wholeness.

★ ★ ★

PROSPERITY THOUGHT

Jehovah-jireh is my supply and support, and I have plenty.

USE FROM APRIL 20 TO MAY 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ I THANK you for your prayers for the healing of my finger. Against advice I stood firm and would not let my finger be amputated. I am most grateful that the healing, purifying, and renewing power of Spirit is working in my finger, and it is being restored to wholeness, thanks to God and to your prayers.—*Mrs. G. B., Waterbury, Conn.*

■ ■ I THANK God and Unity that I am healed. Since I wrote to you for prayers my eyes have improved, I can hear better, and my throat is healed, all at the end of five weeks' time. I feel so well I can hardly believe it myself. I am most grateful for all your wonderful help.—*J. J., Philadelphia, Pa.*

■ ■ I HAVE HAD many demonstrations over negative conditions that were apparently hopeless in the eyes of others. Given up to die no less than seven times, I have lived on.

Considering the fact that I had been pronounced hopelessly ill so many times, I think that I have more to be thankful for than most any other human being. Through it all I have had the growing conviction that I, as Spirit, am bigger than anything that can come to me, mighty in my power to overcome any condition that may seemingly lay hold of me. I cannot rejoice enough, I cannot do enough for the cause of Christ to show my gratitude

to God whose love has lifted me out of every morass that my feet have led me into. I send you my good wishes for your spiritual growth and continued success, and my thanks.—*Mrs. A. D. S., Santa Fe, N. Mex.*

■ ■ I WANT TO thank you for your prayers. An infection that I have had for over a year is completely healed. I bless you for your wonderful help.—*Mrs. C. B. P., Fairfield, Calif.*

■ ■ I AM THANKFUL to God and to Unity for its prayer and help. I was sick with rheumatism and boils, and through prayer I am entirely well again. I am very grateful for the teachings of Unity, which show me how to trust and how to pray. God bless you all.—*Mrs. C. H., Westby, Wis.*

■ ■ JUST ONE week ago I wrote to you for prayers for my baby's eyes. They had been infected since his birth. He is three and one half months of age. I mailed the letter Saturday morning, by afternoon his eyes looked clearer, and by Monday there was no sign of the infection. There hasn't been a trace of it since that time. God bless you, and I thank you from the bottom of my heart.—*Mrs. R. E., New Hamburg, N. Y.*

■ ■ I WROTE to you for prayers for my neck, which was dislocated. My letter had not left Tulsa before I could feel a drawing of the muscles in my right side. The pain in my head ceased the third day. My neck feels normal now, and I am getting over my nervousness. I thank you for this wonderful power of God's healing love for all His children released through your prayers.—*M. B., Tulsa, Okla.*

■ ■ BY THE TIME this letter reaches you you may discontinue prayers for me. I must tell you what amazing results have come from your prayers and mine. Not only have my eyes ceased to trouble me, but the optometrist

says the glasses may be reduced in strength. Six months ago he told me they would have to be increased in strength from that time on. At the time I sent you the wire I was certainly near to blindness, and the result of your prayers was amazing. Surely I have had abundant cause to know that God does answer prayer and that most speedily. I am very grateful. God bless you all.—*I. S., Los Angeles, Calif.*

FILLED WITH PLENTY

■ ■ SEVERAL months ago when I wrote to you for help in getting a promotion in my work, you wrote me to leave all promotions to God. How right you were! That office was completely changed and I would have lost out entirely if I had got my promotion. Now I have a splendid job and am very happy. Thank you for your help.—*N. S., Denver, Colo.*

■ ■ SOME TIME ago I wrote to you for prayers. I was very much in need of enough money to put my son through his Junior year in college. He was very anxious to go, and I could not see my way clear to send him. I have my own business, but the season was slow, and the boy was not able to earn much this past summer. As the time drew near I was worried. But inspired by your teachings, I made up my mind to apply the teachings practically. So I put my problem in the hands of God. I decided that if it were best for my son to go to college, a way would be opened. Just a few days ago I received a letter stating that a scholarship fund we had applied for several months ago would provide the money for his schooling. I rejoice that with the help of your prayers the hand of God brought us this blessing. I am very grateful.—*B. P., Miami, Fla.*

■ ■ I WROTE to you some time ago for help to secure steady employment. I am grateful and happy to say that

I have steady work and that in the past two months I have received two increases in pay. I am certainly thankful for the blessings bestowed upon me by our heavenly Father. I am inclosing a love offering, and may God bless and prosper you.—*E. C., Casper, Wyo.*

HE SHALL HAVE ABUNDANCE

■ ■ I HAVE a perfectly marvelous position since using the last prosperity bank drill. I am not only getting twice the salary but have a wonderful place to live. I am giving thanks for this beautiful demonstration of prosperity. —*W. W., New York City.*

■ ■ I AM DELIGHTED to send you the contents of my bank. Please use it as you think best. I am most faithful to my bank drill, and I am abundantly supplied. I grow steadily in understanding, and my blessings are many. Thank you and bless you all at Unity.—*M. S. F., Glasgow, Scotland.*

■ ■ I STARTED to use the prosperity bank drill some time ago, and I am grateful and happy to say that I began immediately to receive many blessings, one of them being a trip on legal business for a client that took me to most of the leading cities in the East. It has given me confidence in the working of God's law, for which I give thanks. Please send me another bank.—*E. R., Chicago, Ill.*

■ ■ THE PROSPERITY BANK drill has given me courage and a willingness to go forward, and I have been greatly blessed in many ways. I do thank you for your help. It is wonderful to know that God is blessing His children in all ways.—*Mrs. C. C. G., Richmond, Va.*

■ ■ I FIND the prosperity bank drill wonderfully helpful in reminding me that God is my resource and my supply for every need. I would not be without the knowl-

edge of Truth for anything in the world. The bank drill has brought untold good into my life, I can see God's blessings all around me, and I give thanks to Him. May He bless and prosper the work you do.—*E. F., Tucson, Ariz.*

SEARCH THE SCRIPTURES

■ ■ I REJOICE in the good you are accomplishing, and I am grateful to be with you in our love of Truth. You are such good friends, so loving, so kind, so generous, so helpful, and it is another proof to me that God is good. This has been such a wonderful lesson. I joyously await your letter, for just to touch it before it is opened gives me a thrill of joy.—*M. I. W., Lincoln, Nebr.*

■ ■ I AM SENDING in another lesson, and hurrah! I can enclose a love offering. As I do my duties as a farmer's wife, I read my lesson in the morning, take each question as it comes, and as I work I meditate on it. Some days I may get two or three questions answered to my satisfaction. Then in the evening I write them up. I find this very convenient in keeping out negative thinking. So I keep my mind always busy, sometimes even up to twenty hours a day. May God bless you with His richest blessings.—*Mrs. N. W. N., Solon Springs, Wis.*

MY HELP COMETH FROM JEHOVAH

■ ■ I WANT to express my appreciation of your helpfulness to me through Unity literature and your prayers. Your literature has been a mental and spiritual tonic to me. It helps to increase my faith and understanding; it gives me the urge to keep going and to be a more useful citizen. I am knowing for you a full measure of happiness and success in your great and noble work.—*R. S., St. John, N. B., Canada.*

■ ■ We derive much joy and happiness from all your periodicals, we could not get along without them. We read them, then pass them on to others that they may find the same inspiration that we do. God bless you in your labor of love and helpfulness; we want you to know how much your help and encouragement has meant. God bless you all.—*Mrs. G. H., Chicago, Ill.*

COME . . . HEARKEN UNTO ME

■ ■ I have been greatly blessed and guided through the Unity teachings. In fact my blessings cannot be numbered. I have a deep sense of peace in every seeming storm that comes. Unity gave me confidence in self-enlightenment and consolation when I needed it most. It is a never-failing fountain of refreshment to mind, body, and soul.—*P. Z., Canfield, Ohio.*

■ ■ The guidance of Unity has bolstered up my faith and courage for the past four years, and I have had many blessings. I deeply appreciate your help.—*Mrs. M. C. G., Ferndale, Mich.*

■ ■ I do not know what I should do without divine guidance in my affairs. Your teachings give me the strength to carry on. I have had many demonstrations since I found Christ through you. I pray your good work will go on in His name.—*J. A., Philadelphia, Pa.*

I AM THE LIGHT

■ ■ I am writing to you to thank you for giving me light, love, life, and hope. I have grown ten years younger since I began to study Unity and its beautiful teachings. Unity is my guardian angel, and I have many, many things to be thankful for through you. I am very grateful. Praise God, and bless you and your wonderful work.—*T. E., Lorain, Ohio.*

■ ■ MAY GOD bless you in your wonderful work. The Unity teachings are like a big searchlight on the teachings of Jesus. They make dark places light and put new meaning into the things we always thought we knew the meaning of.—*Mrs. D. A. B., Randolph, N. Y.*

HIS TRUTH IS A SHIELD

■ ■ LIFE LOOKS different now. My faith is more steadfast, my health improved, my nerves calm and peaceful, and my husband at work. I am more than thankful for your joining me in my prayers. I am grateful for your help.—*Mrs. G. A. R., Tulsa, Okla.*

■ ■ I AM VERY happy to tell you that my study of the Unity teachings has borne abundant fruit. I am convinced that we do indeed "lie in the lap of vast intelligence," which will serve us if we only listen to the advice given. My experiences in my progression from poor health to overflowing vitality and from an apparently hopeless economic situation to one where the road to prosperity lies open would read like a fairy tale. I do indeed thank you for your prayers and help. I am most grateful.—*M. M., Turtle River, Minn.*

UNTO US A CHILD

■ ■ YOUR PRAYERS have done so much for me, and I want to tell you of my very easy confinement. My baby was born almost without pain, and I was up the fifth day following the birth. My baby is well, and I have never had an ache or pain since the birth. I am very grateful for your help.—*Mrs. R. L. P., Roy, Mont.*

■ ■ I PRAISE God with my whole heart, for yesterday morning in just three short hours, through God's wisdom, order and strength, I gave birth to a perfect baby girl. I

cannot begin to express what Unity and Truth meant to me through every minute of my confinement. My lovely baby and my own swift recovery are surely glorifying His name. My heart and soul are filled with praise for His goodness, and I thank you for your wonderful help.—*Mrs. E. D., Rochester, N. Y.*

HE IS MY REFUGE

■ ■ I LOST a valuable pin, and I telegraphed to you for prayers that I might find it. It was returned to me today, praise God. Some person found it on the street in San Francisco. I thank you and praise God for this wonderful demonstration of His protecting love, and I thank Him for Truth, and for the Unity workers.—*H. T., Mill Valley, Calif.*

■ ■ I WROTE to you of the loss of my purse and contents. The money loss was a serious one and I have had a most wonderful demonstration of God's love and care. My purse was returned with the contents intact. I consider this no less than a miracle, and I thank God from the bottom of my heart for His goodness. Praise Him, and I am very grateful to you.—*I. L., Portland, Maine.*

FATHER, I THANK THEE

■ ■ YESTERDAY we saw the power of faith save us from a mighty forest fire. The wind was terrific, the flames roaring and drawing closer and closer to our home. At first I was panicky, then something within me gave me courage, and I prayed that God would not let the flames destroy us. I prayed earnestly, and though the fire was licking the edge of our house I had faith that God would save us. And He did. The wind changed and the fire stopped a few feet from our property. My heart is filled with praise and thanksgiving to God for His goodness.—*M. D., Pleasantville, N. J.*

HELP

. . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

Is it right to treat people without their consent?—*Question answered by Silent Unity.*

We have always the right to send forth the Truth concerning our friends. Since we are always thinking something about people, it should be our habit to think thoughts to make them free and happy. It is written, "Whose soever sins ye forgive, they are forgiven unto them; and whose soever *sins* ye retain, they are retained." So it seems we are continually remitting or retaining sins for other people. When errors are made, we are to remit them and affirm that which is true. This is the true treatment anyway. We have no right to declare specific things for people without their consent, but we have always the right to speak universal truths of Being, and indeed it is necessary to speak them for our own protection. We are never to intrude our ideas of Truth upon anybody. Wisdom, if listened to, will show us when to be silent and when to speak. Our life will speak for us if we live our Truth, and when people ask what it is that makes our life different from theirs, then they are ready to hear our Truth.

★ ★ ★

What can we do to make life worth while for ourselves and others?—*Question answered by Silent Unity.*

Jesus said that there are two great commandments on which all the law hangs: "Thou shalt love the Lord

thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself." This means that we are to consecrate spirit, soul, and body to the loving service of the good until love becomes the ruling idea of our whole life, our Lord God. With our whole being filled with the activity of this love we then find the second of these two commandments already fulfilled. We recognize no difference between our neighbor and ourselves, for love is active alike in and for both. Love that loves for love's sake, giving itself in willing service asking no return, fulfills all the law and makes life worth while.

★ ★ ★

I believe Jesus was a great and good man, but I do not believe that God could have a son.
—*Question answered by Silent Unity.*

You should take up this truth and study it for spiritual understanding. God is not material, nor has He a physical son. All thoughts about God must be resolved into spiritual terms. God is Spirit or, to bring it a little closer to the understanding, God is Mind. Mind must have ideas, and ideas must have expression.

Divine Mind has a perfect idea of man. This idea is the offspring or son of God, the Christ of God. There is but one son, and each of us is that son. Jesus Christ is the perfect expression of God's ideal of man, and we are all striving to bring into expression our sonship, our divinity.

Jesus came and through His understanding and obedience established the Christ or Son consciousness that we are trying to attain. The sooner we enter into His consciousness the sooner we come into the realization of our divinity.

This is why we use His name and follow His teaching. He is what He claimed to be, and He came to teach the

way and to lift us up out of the false belief in ourselves as material beings, and to help us to faith and understanding of the truth that we are the offspring, the son, of God or Divine Mind.

God's perfect idea of man is the only begotten of the Father and each of us is that son. Jesus is our Elder Brother.

Think about God as the one great universal Mind, and of your relation to that Mind as that of offspring of it. Your own mind will begin to recognize its oneness with the Father-Mind and you will see and acknowledge Jesus Christ, the Son.

★ ★ ★

> I live in a very drab environment. I am compelled to associate with folks who are filled with negation. Their conversation and their views of life are depressing to me. I desire better conditions. Then too, I have always wanted to write, but my ambition seems to be continually stifled. What can I do to better my situation?—*Question answered by Silent Unity.*

We welcome you to the Silent Unity ministry, and we do want to help you. We know that you can indeed be helped, for we think of you in a spiritual way rather than from the way you might appear. We think of you, as we think of all people, unlimited in the possibilities of infinite expression. The fulfillment of these possibilities is your purpose here, and through spiritual development, you can fulfill every righteous desire.

We are told that as a man thinks about himself, so is he. What you think about your environment makes it what it is to you. May we suggest that you should start calling your environment good? Jesus told us to agree with the adversary quickly. By that He meant we should change our attitude toward conditions we believe to be adverse, and in this way we shall discover that every condition is truly good and has a blessing for us.

It is not always a good idea to cling too closely to a goal. Life does not express itself in the attainment of a goal, but is rather a continuous unfoldment of varying goals. You have attained the goal of manhood already, and as you go forward in one way or another, other goals will be achieved and passed. If you desire to write, go about it patiently and steadfastly. In nothing be anxious, for true art is the expression of a contented soul whose security in life comes through an impersonal feeling concerning particular success.

May the possibilities of your unfoldment in Spirit inspire you so that your courage is renewed and you go forward to the achievement of greater things than you have dreamed of.

★ ★ ★

Please interpret Isaiah 5:1-7.—*Question answered by Silent Unity.*

You will notice that the 7th verse of the chapter you mention states that the vineyard of the Lord of hosts is the house of Israel. The house of Israel is the spiritual consciousness of man, the real of him.

The Lord expected His vineyard to bring forth grapes, and it brought forth wild grapes. That is, man lives in outer consciousness, the personal, not in his spiritual nature, and the fruit of this outer consciousness is not good, it is not real, it is only wild grapes.

The fence and the wall about the vineyard are the safety and protection that righteousness gives. These we know are broken down through unrighteousness. Sin has no safety and no assurance of safety.

Even the walls that the unrighteous builds for himself in the hope of making himself secure shall be removed.

The 6th verse pictures the results of sin as they are seen on every hand—barrenness, desolation, sorrow, failure—all the result of becoming separated in consciousness from the divine source of all good.

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

UNITY AND PITCAIRN ISLAND

Pitcairn Island, a mountain two miles long and one mile wide, surrounded by coral reefs, was until recently merely one of many South Pacific islands. But "Mutiny on the Bounty" appeared on the screen, and immediately interest was awakened in this remote island, for here settled Fletcher Christian and his band of mutineers from the English ship Bounty. We quote from the Kansas City Star:

"Pitcairn Island, haven of stranded English soldiers in 1790, a story which provided the theme for the recent motion picture, 'Mutiny on the Bounty,' has been added to the missionary field of the Unity School of Christianity. 'Silent-70,' the missionary department of Unity School, is in charge of the distribution of literature."

As a matter of fact, Unity School first contacted the people on this island in 1931, at which time the population consisted of 205 persons. World travelers who had made a stop at Pitcairn Island reported their experiences to some Unity people in California, and these wrote to Silent-70, suggesting that literature be sent there. Silent-70 complied, and Unity literature found a hearty welcome. As a result Unity literature is sent there regularly.

Silent-70 sends Unity literature, free of charge, to institutions and groups of people all over the world, and this work is maintained by love offerings from Unity readers. No gifts that are sent to Unity School do more to further the cause of Christianity than those which come to the department of Silent-70.

ARE YOU A MEMBER?

Several years ago the Help-One-A-Month Club was organized at Unity headquarters for the purpose of spreading the message of Truth, and members of the club have received many evidences of the good that has resulted.

Would you like to join the club and have a part in helping others to gain a happier, brighter outlook on life? One subscription a month to some friend is the pledge you make. There are no dues. On a card indicate your desire to join the club and let *Unity* be your first gift subscription. Address your card to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

THE VALUE OF SYSTEMATIC STUDY

A newly enrolled student of the Unity Correspondence Course has written us the following letter in which he brings out a good point in regard to systematic study. He says:

"I am inclosing my first lesson paper. To be frank, I never thought before I enrolled that I could get so much out of systematic study. I had always felt that the Correspondence Course was for beginners only, while I was far beyond the first stages of my introduction to Truth. Intellectually I believe I had grasped certain fundamentals, and I know that at certain times I have reached exalted heights, but this going back to the beginning and expressing myself in writing has driven home points that I was aware of but had never actually perceived. For instance, if I had broken certain laws of good living, although I knew that the circumstance could not affect God, I automatically expected the 'payment' for the sin. Now by affirming and realizing that since circumstances can have no effect upon God, they cannot have any negative effect upon me, I have not only escaped the result of my 'reverse faith' but have found that the word has kept me from breaking physical laws. Truth is indeed priceless, and I deeply appreciate the privilege of studying under your guidance."

Write for information regarding our home study course. Address your card to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

This month

IN OTHER UNITY PERIODICALS + + +

THE FLOWERS TAUGHT HIM

Sometimes a hard-headed, self-sufficient person has to be shocked into believing in a power higher than himself. In *Good Business* this month you will find the story of a man who for twenty-five years had sneered at his wife's God. Then came the crash. He lost his home and his income, and it took him two years to learn that only through the power of God could he accomplish a single thing. Strangely enough he learned this lesson from the flowers that he planted around his little shack in the wilderness. How he found God at last is told in the story "I Found God in a Garden," reported for *Good Business* by Alexander Lake.

THE TRUTH ABOUT YOU

Would you like to overcome some physical inharmony and establish perfection in your body? Then do not miss Ernest C. Wilson's series of articles beginning this month and running through five issues of *Progress*. Mr. Wilson calls his series "The Truth about You," and he brings you first "The Truth about Your Eyesight." In successive issues he will talk about your hearing, your heart, your mind, and your body. You will find real help in these healing articles.

"LITTLE BRAVE HEART"

This is what Nadia's father called her before he went away to earn money for the family, and Nadia treasured it, although she found it hard to live up to such an exalted name. It meant that she had to take her father's place, there being no big brother to herd the goats and do other outdoor work. And how Nadia longed to sit at the loom or the embroidery frame and do the work for which her soft, white hands were especially fitted! Does Nadia remain true to her name? Estelle Urbahns will tell you in her beautiful Easter story "The Lark," appearing in April *Wee Wisdom.*

TRUTH AND MATHEMATICS

Truth, the teaching of Christ, is no hit-or-miss proposition, but a philosophy that is mathematically valid. F. B. Whitney has made this thought the basis of his article "Keeping Mathematically Correct," appearing in the April number of *Unity Daily Word.* He shows you that prayer correctly used is a scientific process unfailing in its results and that God is the principle of your life by which you can do all things correctly.

A GALLANT OVERCOMING

If you have ever wondered how far Truth can reach to restore a human being to peace and happiness, read Norma Knight Jones's contribution to the April 25 *Weekly Unity* entitled "Victory." It is the true story of a woman who had apparently come to the end of things, but who with the help of Truth made a gallant overcoming, and is today a happy, healthy, successful woman. This gripping story will appear in the birthday number of *Weekly Unity.*

UNITY ANNUAL CONFERENCE MEMBERS

Members of the Conference are recognized Unity leaders who are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. Centers are open daily for teaching, healing, devotional services, and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Beverly Hills—Rae, R., Unity, 371 No. Bedford

Glendale—Johnson, G., Unity, 119 S Kenwood; Adams, M., Meta Cen, 1420 Kenneth

Inglewood—Galpin, E., Unity, 426 E Queen

Ione—Merriweather, Hazel, Unity Cen

Long Beach—Newman, L., Unity, 432 Locust

Los Angeles—Luke, Emma, Unity Temple, 2120 S Union; Williams, A., Unity Assb, 233 S Broadway; Highnote, Nannie B., Unity Cl, 1532 Wilshire

N Long Beach—Blakeney, Mellie, Unity, 1128 Artesia

Oakland—Morse, A., Unity, 5365 Bond

Pasadena—Stack, L., Unity, 11 N Oak Knoll

Richmond—Tiller, Beulah, Unity, 146 2d

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

Santa Anna—Newman, L., Unity Soc, Commercial bldg

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Hulbert, Robert, Unity, 126 Post

Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

Stockton—Batson, H., Unity, 822 N Center

Van Nuys—Hider, M., Unity, 14550 Victory

Whittier—Newman, L., Unity, 410 S. Greenleaf

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, DeGraff bldg

Denver—Burkle, Ethel, Temple of Prac Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, New Colonial hotel

FLORIDA

Jacksonville—Miscally, H., Unity, 725 Hogan

Lakeland—Hennessy, L., Unity, 321 S Mass

Orlando—Moore, Ocoa, Unity, 409 S Orange

St Petersburg—Young, J. W., Unity, 646 5th ave S

Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

Decatur—Daughtry, M., Unity, Woman's Club

Moline—Richardson, C., Unity, 1907 7th

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

IOWA

Cedar Rapids—Richardson, C., Unity Cen, 728 4th ave S E

Des Moines—Stitt, B., Unity, 42 & Rollins

Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel

Waterloo—Richardson, C., Lafayette bldg

KANSAS

Topeka—Pfouts, H., Unity, Jayhawk hotel

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Phoenix hotel

Louisville—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

Boston—Hall, Arthur, Unity, 25 Huntington

MICHIGAN

Detroit—Gregg, I., Unity, Maccabees bldg

Grand Rapids—Bailey, I., Unity, 61 Sheldon

Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton

Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Fillmore, Charles, Pres. Unity School; Gable, Francis J., Editor, Unity School; Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest C., Unity Soc, 913 Tracy

St Joseph—Morgan, Rex, Unity, 12th & Felix

St Louis—Eilers, Fred and Hilda, S S Unity Cen, 6100 S Grand; Carr, Elsie, Unity Soc, 401 De Balivere

MONTANA

Billings—Wessel, M., Unity, Northern hotel

Bozeman—Wessel, Mary, Unity, Baxter hotel

Butte—Wessel, Mary, Unity Cen, Y M C A

Great Falls—Huhn, V., Unity, Dunn blk

Livingston—Wessel, Mary, Unity, Elk's Hall

NEBRASKA

Omaha—Schopf Mabel, Unity, Electric bldg

NEW JERSEY

Newark—Berry, Edith, Unity, Berwick hotel

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, 3 Albee square

Buffalo—Brown, A., Unity, 1372 Hertel

Chautauqua—Richards, Ella, Unity, 49 Scott

Jamaica—Pomeroy, Ella, Unity, 89-39 163d

New York—Lynch, Richard, Unity Society, 33 W 39th

Rochester—Meyer, Louis E. and Ethel, Unity, Taylor bldg

Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University

West Islip—Pustell, Christine

OHIO

Akron—Maloney, Jessie, Unity, 34 High

Canton—Maloney, Jessie, Unity, 428 N Market

Cincinnati—Andrews, F., Unity Cen, 26 E

6th; Smith, E., Oakley Unity Cen, 3041 Madison; Langenheim, M., 26 E 6th
Cleveland—January, V., Unity, Carter hotel
Columbus—January, G., Unity, 80 W Starr
Dayton—Crouch, E., Unity, Fine Arts bldg
Hamilton—Tahse, Louise, Unity, 117 Ross

OREGON

Portland—Lance, M., Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, E., and M., Unity, Century bldg

TENNESSEE

Memphis—Chester, E., Unity, 1352 Madison
Nashville—Turner, M., Unity, 2000 W End

TEXAS

Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg
El Paso—Forbes, B., Unity, 305 E Franklin
Fort Worth—Truesdell, N., Unity, Worth bldg
Houston—Brass, L., Unity, Milam bldg
San Antonio—Myles, Mary, Unity, Maverick bldg

WASHINGTON

Seattle—Rigby, Paul and Lillyan, Unity Cen, 1905½ 3d
Yakima—Scott, C., Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

Edmonton—Popple, A., Unity, Empire blk
Winnipeg—Bowyer, E., Unity, Donalda blk

ENGLAND

Liverpool—Johnson, Dora, Soc of P C, St Lukes Chambers, Bold Place
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Hume, M., Unity, 30 York place

LICENSED UNITY TEACHERS

Licensed Unity teachers are not yet ordained, but are preparing for ordination and upholding a consistent standard in their present work.

Adams, B., Unity, 1151 Chapel, New Haven, Conn.
Arrowsmith, Mrs. G., Unity, 503 E. Maywood, Peoria, Ill.
Benning, M., Unity, Mt. Royal hotel, Montreal, Canada
Echlin, E., Unity, Levert bldg, New Orleans, La.
Elliott, N., Unity, 9th & N. Bridgeport, Nebr.
Feldt, E. Roy, Unity, New Colonial hotel, Washington, D. C.
Fisher, N., Unity, 4958 W. Adams, Los Angeles, Calif.
Hutton, F., Unity, Babcock bldg., Plainfield, N. J.
Lane, E., Unity, 1500 Taylor, Amarillo, Tex.
Lilly, J., Broadway Truth Center Unity, Breslin bldg., Louisville, Ky.
Martial, O., Unity, 2039 Chestnut, Philadelphia, Pa.
Schneider, R., Unity, 1217 N St. Andrews, Hollywood, Calif.
Scott, B., Unity, Wilson bldg., Yakima, Wash.
Stevenson, G., Unity, 33 Gates, Montclair, N. J.
Sweaney, K., Unity, 3566 6th, Riverside, Calif.
Schliefer, C., Unity, 321 N 5th, Raton N. Mex.
St. John, E., Unity., 904 2d National Bank bldg., Warren, Ohio
Wilson, M., Unity, Public Library, Carthage, Mo.
Whipps, B., Unity, Richardson bldg., Toledo, Ohio
White, Mrs. E. Norton, Unity, 604 Canal, New Orleans, La.
Handyside, Mr. and Mrs. R. W., Prac Chris Cen, 16 Royal Terrace, Edinburgh, Scotland
Mallon, Mrs. Guy W., Unity Cen, 3112 W Highland, Milwaukee, Wis.
Price, H., 3411 Knight, Dallas, Tex.

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Unity Cen, 372 N 2d ave
Tucson—Divine Truth Inst, 648 N 7th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Bakersfield—Unity Truth Cen, Padre hotel
Berkeley—Unity Cl, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 105 N Van Ness
Hollywood—Truth Cen, 6633 Sunset
La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 148 N Gramercy; Unity Cen, 815 S Hill; Church of Divine Healing, 1684 W Adams; School of Triunity, 839 So Grand; Anna McMillan (col), 4118 Central; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mammie Dean, 1129 S. Catalina
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
San Diego—Unity Soc, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall
San Jose—Christian Assembly, 72 N 5th

Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Rosa—Unity Cen, Masonic temple
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Cen, 926 Main
Stamford—Unity Soc, 74 Park Place

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Unity Cl (col), 745 Marion; Church of Divine Science, Peninsula Club
Jacksonville—Unity Cen, (col), 804 Pippin
Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg; 1st Unity class, Piedmont hotel

IDAHO

Boise—Unity Study Cl, 517 N 10th; Truth Cen, Fidelity bldg

ILLINOIS

Bloomington—Unity Cen, 526½ N Main
Chicago—Unity Study Cl (col), 5105 Michigan; South Side Cl (col), 4307 S Mich; Unity Home of Truth, 116 S Michigan
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

KENTUCKY

Louisville—Downtown Cen, Kentucky hotel

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 1524 East
St Paul—Unity Cen, New York bldg

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity, 306 E Central

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth ave
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E. Onondaga
White Plains—Unity Cl, Roger Smith hotel

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid
Dayton—Dayton Truth Cen, Industries bldg
Lima—Unity Cl, Norval hotel
Middletown—Unity Temple, 1014 1st

OKLAHOMA

Oklahoma City—Unity Cen, Continental bldg; Truth Rdg Rm, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Philadelphia—Chapel of Truth, 117 S Broad
Wilkes-Barre—Unity Cl, Miners' Bank bldg

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminister

TEXAS

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Cen, Hotel Winthrop

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th Ave W
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765 A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Cheshire—Unity Cen, Glendor Mt rd, Upton B'head
Liverpool—Unity Centre, 125 Mt Pleasant
Leicester—Emma Danson, 94 Upper Kent st
London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), WI; Truth Cen, 29 Courtfield Gardens, Earl's Court; Unity Cen, 36 & 37 Upper Thames st
Manchester—Unity Centre, Greg's blds., Albert Sq

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

The Joyous Easter Season

brings to mind far-away friends whom naturally you want to remember in some way. Unity greeting booklets listed below furnish a simple reminder of your friendship as well as a thought of real inspiration.

Twenty-Four Golden Hours, by Janet Craig, tells the story of an unhappy girl who found peace and happiness by making Christ her constant companion.

Where I Am King, by Dana Gatlin, teaches that "God's joy is always at hand, yours for the taking."

The Song of Life, by Ernest C. Wilson, interprets the 23d Psalm, and gives the reader some beautiful and helpful ideas by which to live.

Holy Bread, by Zelia M. Walters, is the true story of a young man who was able to make a new start in life because of a woman's kind act.

Where Blessings Begin, by Sonya Max, shows that "nothing can keep a person down who is willing to try a new way of thinking."

Each of these booklets has an attractively illustrated cover, and mailing envelopes are included free of charge. The booklets are priced at $1 for twenty copies; 10 cents each in smaller lots.

Take These Steps

Many persons find it difficult to practice the silence, and to help these E. V. Ingraham has written the booklet *The Silence,* explaining the principles and practice of this method of prayer. The last chapter of the booklet sums up its teaching in seven steps or suggestions for going into the silence and getting the best results from it.

Student Praises Book

Although we know that *Lessons in Truth* has proved over and over again its value to Unity students and we are convinced of its worth, yet we always rejoice anew when some one sends in a word of praise for this book. Here is a fine comment by a student in Montana. She says:

"I have studied *Lessons in Truth,* one of the most remarkable books that was ever written. It has done wonders in my home. I cannot find words to express my gratitude. *Lessons in Truth* is so plain that a child can understand it."

The appeal of this book by H. Emilie Cady lies in its simplicity and its genuineness. It will help you to lay a good foundation for your education in metaphysics. It is made up of twelve lessons, each with a set of question helps.

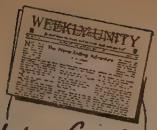
Write for Prospectus

As we have previously announced, the 1936 session of the Unity Training School begins June 1 and will continue until September 25. From the present outlook the school offers more this session than it has ever yet offered. The courses of study, the faculty, and the general scope of the work have been greatly enlarged. In fact many new classes are being offered and ten new members have been added to the teaching staff, most of these from Unity headquarters.

A beautifully illustrated prospectus is being prepared. Write for it now and it will be mailed to you as soon as it is off the press. Direct your card to the Unity Training School, 917 Tracy, Kansas City, Missouri.

Trust or Faith

Do you merely trust God or do you have real faith in Him? There is a difference between these two attitudes, and Charles Fillmore explains it in "The Development of Faith," a chapter of his book *The Twelve Powers of Man.* Man has twelve God-given faculties, and Mr. Fillmore explains how to combine and use them to bring about one's highest good. *The Twelve Powers of Man* is a textbook for advanced students.



Birthday Anniversary

Twenty-seven years ago this month *Weekly Unity* made its first appearance. At that time it was a small four-page paper, and was distributed only among the members of the Unity Society in Kansas City. Since then it has grown in size to eight large pages, and it reaches people in nearly every part of the world.

The secret of its growth lies in the fact that it presents Truth in simple language. Its message is clear and direct, its teaching practical in every way. It touches on problems that come up in everyday life and helps the reader to solve them once and for all time.

Weekly Unity invites you to become one of its great circle of readers and share in the blessings that it brings. The subscription price for a year (fifty-two issues) is $1.

Dreams of Confusion

"I dream very often of wandering about in houses that have tumbled-up furniture. It looks as if some one were getting ready to move out or were just moving in—I do not know which. There are people in these houses; some of them I know and some of them I do not know. The houses are always untidy. . . . The torn-up condition never changes."

Have you ever had a dream like this? If so, you will be interested in the interpretation of it that is given in the booklet *Inner Vision,* on page 52. This booklet by Charles Fillmore contains many interesting thoughts about dreams and visions from a spiritual standpoint.

The Power of Love

A true story that has plenty of human interest, besides teaching a wonderful lesson on the power of love, begins in the May issue of *Unity.* It tells of a girl who allowed herself to become embittered by certain circumstances and as a consequence found her health impaired and her income reduced. Her friend begged her to let love replace the hate and resentment in her heart, and she at last agreed to try it. How well she succeeded is told in the two-part story "Where There Is Love," by Ruth Ware.

Read With Understanding

Your Bible will mean vastly more to you if you have at hand a copy of the *Metaphysical Bible Dictionary.* This book throws light on the names of persons and places mentioned in the Bible and helps you to arrive at a clearer understanding of the text. It brings you 706 pages of Biblical information and is an invaluable aid to study.

Featured in Weekly Unity

If you are not following the healing articles by Clara Palmer appearing regularly in *Weekly Unity,* you are missing something of real importance. Miss Palmer shows how to use Truth to overcome physical inharmony, to heal any part of the body in which there is a disturbed condition.

You may not have a healing problem yourself, but you may have a friend who does. Tell him about Miss Palmer's articles or, better still, order for him a subscription for *Weekly Unity.* We are receiving so many letters about these articles that we shall continue this weekly feature.

"Peace, Be Still"

The Master was asleep on a boat that was being lashed by the fury of the storm. His companions awakened Him, and immediately He exercised His power over wind and wave and the sea grew calm. Are you seeking peace and harmony? Then awaken the Christ within you and let Him take command of the situations of your life. Let Him speak the word that will bring you peace and joy and freedom. H. Emilie Cady's booklet *Finding the Christ* will show you how to live the true Christ life.

A Formula That Works

Do you know the true formula for practical Christianity? Jesus the Master gave us this formula, and it is exact, scientific, vital, and all-inclusive. Turn to page 43 of the book *Working with God,* and you will find the Master's words set down in black and white, a formula that really works. Read the entire chapter in which these words are recorded, and you will want to read the book from cover to cover, for it brings a practical message that can be applied to everyday problems. Gardner Hunting is the author of the book.

Unity Books and Booklets

For Beginners	Caroline Napier	*English* or *German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	*Master Class Lessons	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity Statement of Faith		.10
	*Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	Divine Remedies		.50
On the Silence	Methods of Meditation		.25
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	Adventures in Prosperity	cloth	1.00
	Beginning Again		.25
	Christ Way of Living, The	*German*, $.75; *English*	.50
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	*Mightier than Circumstance	flexible $2; cloth	1.00
	Open Doors	flexible $2; cloth	1.00
	*Truth Ideas of an M. D.	flexible $2; cloth	1.00
	What Are You?	*German* or *English*, cloth	1.00
Devotional	All Things Made New	cloth	1.00
	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Metaphysical Bible Dictionary		10.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	*Mysteries of Genesis	flexible $2; cloth	1.00
	Selected Studies		.50
	Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
	*Usable Truth	flexible $2; cloth	1.00
Greeting Booklets	Holy Bread		.10
	Song of Life, The		.10
	*Twenty-Four Golden Hours		.10
	Where Blessings Begin		.10
	*Where I Am King		.10
	(20 copies of these booklets for $1. Envelopes included)		
Juvenile	Four-Leafed Clover, The		.50
	How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	White Stockings and Other Tales		.29

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Do You Really Want Prosperity?

THERE is a difference between wanting prosperity and wanting it enough to help bring it into manifestation. If you really want prosperity, you must rid your mind of every negative thought and begin to cultivate rich ideas. The Prosperity Bank drill will help you do this, and while you use it Silent Unity will pray with you to help you make a demonstration of prosperity and success.

Practice the drill daily to enrich your consciousness, and at the same time save a coin to send *Unity* to friends who especially need its message. The Prosperity Bank plan offers you a way to help yourself and to help others.

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank, and enter a year's subscription for *Unity* for each of three friends. I will use the Bank seven weeks and save $3 to pay for my order.

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

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EASTER GIFTS FOR CHILDREN

WEE WISDOM

One glimpse of the April number of *Wee Wisdom* will make you want to send it to some child for Easter. In it you will find "The Lark," a beautiful Easter story by the popular author, Estelle Urbahns; "The Brightest Day," the beloved Resurrection story told in a way that children can readily understand and enjoy; ideas for an Easter party, with recipes for the dainties to be served; directions for making an Easter bunny basket, and many other features that children love.

Wee Wisdom brings constructive entertainment for each month of the year, which makes it an especially appropriate Easter gift for boys and girls. A year's subscription costs $1.

BOOKS

Little Susie Sleep Ears and **White Stockings and Other Tales** make nice gifts for children six to ten years of age. They are filled with bright pictures and the type is large and easy to read. Price, 29 cents each; two copies for 50 cents.

How Jimmy Came Through and **The Four-Leafed Clover,** stories full of action and interest, are for boys and girls ten years old and older. Attractively bound, these books are priced at 50 cents a copy.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Missouri

EASTER

By Ruth Yoland Shaw

Above the tinkling of the cymbals,
Above the beat of the tom-toms
Of the gods of greed and sham and fear,
The Resurrection hymn swells strangely clear,
As glorious, as splendid as on that Easter morn
When He, to you and me a brother born,
Acknowledged not a human sepulture,
But rose from out the tomb holy, pure,
A man Christed, divine! As earthy dross
Was laid, in sacrifice to love, upon a cross,
A prophecy transcendent was proclaimed,
A song of cheer and peace inspired,
And hope's lamp lighted for perpetual burning;
And we, with wiser hearts and clearer sight
Beholding it today, are in the turning
To rise with Him above the impenetrable gloom
And dark confines of mortal thought's unholy
tomb.